PAUL, THE CHRISTIAN'S PATTERN.

Rev. + Mrs Frederick Wood,
40 years missionaries in India (Retired)
(Methodist Episcopal Church)

Good for B.

64 Buell Street,
Brockville, Ont., Canada

June 10, 1938

Dr. Robert E. Speer,
Board of Missions, Presbyterian Church,
New York, N.Y.

Dear Dr. Speer,

Sickness has prevented my writing to you before this to thank you for your excellent contribution to Missionary Biography in your Life of George Bowen; and further, to thank you for making it possible for missionaries to receive a copy through their Board of Foreign Missions. You have placed us under a deep debt of gratitude to you. We are retired missionaries after ~~the~~ forty years service in India, half of which were spent in Bombay.

We arrived in Bombay the Fall of the year (1888) George Bowen died. His grave in Sewree Cemetery was a place of pilgrimage for his many friends, high caste and low, with their floral tributes to lay on his resting place. Even now his name is honored by those who knew him; and it still sheds a sweet fragrance that will abide.

It was my great privilege in after years to follow in his footsteps, preach where he preached, visit where he visited; and everywhere it was the same story. His name and memory was held in highest reverence and regard. I ~~was~~ told that the democratic Governor of the Bombay Presidency, Lord Reay, would stop his carriage on the street to speak with him, and also take him ~~t~~ in the carriage for a drive.

Again, we thank you.

With warm personal regards,
Yours most Cordially,
Frederick Wood.

P.S. I am taking this opportunity of sending you a photo of his grave which I took many years ago; and also a copy of one of his little books on "Paul the Christian's Pattern", of which there were no other copies available in Bombay at that time. As you have a collection of his papers and books, I think it would be nice to have these added to that collection. FW.

2. I have, and prize his "Daily Meditations" Can you tell me whether his "Amens of Christ", and "Love Revealed" are available anywhere, and if so where? I have desired to have them on my Devotional Hour list for a long time FW.


F. Wood

PAUL, THE CHRISTIAN'S PATTERN.

BY

GEORGE BOWEN.

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1875.

May it please the Lord to bless to the good of the reader, these contemplations of the grace of God in one who is specially commended to us in the inspired word as presenting an eminently successful example of the way in which the believer should follow his Lord and Saviour Jesus Christ.

PAUL, THE CHRISTIAN'S PATTERN.

I.

PAUL exhorted his converts to follow him, to study him and walk after his pattern. The exhortation occurs repeatedly in his writings. Let us glance at these repeated references to himself as one whom God had raised up to be a pattern to the Church: we may find reason to believe that there is a profound significance in this, as applicable to ourselves as it was to the first disciples.

In 1 Cor. iv. 16, we read: "Wherefore, I beseech you, be ye followers of me." The 'wherefore' here refers to the fact that Paul had begotten them in the Gospel. In xi. 1 of the same: "Be ye followers of me, as I also am of Christ." In Phil. iii. 17: "Be followers together of me, and mark them who walk so as ye

have us for an ensample." In Acts xx. 35, Paul says to the Ephesian elders: "I have shown you all things how that so labouring ye ought to support the weak." The Thessalonians had made haste to imitate him; he says, 1 Th. i. 6, "Ye became followers of us and of the Lord."

The Lord Jesus is himself eur example. "He that saith he abideth in him ought alse so to walk even as he walked." "Be ye followers of God as dear children." "Christ suffered for us leaving an example that ye should follow his steps." "I have given you an example, that ye should do te one another as I have dono unto you." But Jesus differed from all his followers in that he was holy, harmless, undefiled and separate from sinners. He was without blemish and without spot. He had no inracinated sins to contend with; no wrong mental habits, no evil imaginations, no inbred corruption. We note then the wisdom and condescension of God in that he was pleased to give us an example in the person of one who had experience of our fallen nature, and in whom grace met and battled with all manner of sin. God gave us not only his immaculate Son, to be our pioneer in tho

way of life, but took the chief of sinners, a blasphemer, and injurious and a persecutor, and gave us in him a perfect pattern of what he would have us to be. Men would urge the impossibility of conformity to the Son of God; their faith would fail at the demand of a transformation so great; wherefore God is pleased to take one of themselves, one whose nature presented as formidable difficulties as that of almost any man, show what the grace of God can accomplish in him, and bid the sinner avail himself of the same all-subduing grace and follow Paul as Paul followed Christ.

Paul was not merely a pattern apostle, or pattern preacher, but also a pattern Christian. Christian means Christ-like; and in Paul we see how we are to be made Christ-like. How much depends upon the conception which the convert has of what God expects him to be, upon the standard which he sets before himself to be—not approached merely, but—embraced. Too often, he allows the Gospel to be interpreted to him by the half-believing, half-hearted members of the church in which he is received; he forms his conception of what is expected

from him by those poor attainments in which his fellow-Christians are complacently resting. But let every man who confesses Christ as his Saviour and Lord, know and understand that Paul is set before him as the pattern to which he is to be conformed, and as an example of what God is willing to do for him. If there are some Paul-like men in the church to which you belong, mark them and imitate them; let them help you to imitate Paul; seek to outstrip them even in the imitation of Paul; and if you wish to have the smiles of heaven resting sweetly on you, seek to outstrip Paul in the imitation of Christ. "Mark them who walk so as ye have us for an example." "Know ye not that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain." Jonathan Edwards explains this passage thus: On the supposition that only one man of all now alive should obtain the prize of divine favour, I resolve to be that man. The point which we wish to impress is this, that God has given to the church, and if to the church then to every individual member, an embodiment in Paul of what he wishes each disciple of Christ to be; and that

it behoves us to study the life and character of Paul, not merely that we may find something there to admire, but that we may get the same characteristics formed by divine grace in ourselves. As Nathanael was an Israelite indeed, so Paul was a Christian indeed, the type of a believer.

II.

TO appreciate the character of Paul, and rightly to estimate the grace bestowed upon him, we need to look for a little at Saul of Tarsus.

In one of his letters to Timothy he tells us that he served God from his forefathers with a pure conscience. We infer from this that his parents were zealous Jews holding the service of God to be of supreme importance, and earnestly desirous that their son should be thoroughly devoted to God and religion. From his earliest years he was taught that God had the highest claim upon his affections and his powers; and he grew up with an ardent aspi-

ration at heart to live thoroughly for God. The lukewarmness and selfishness that he saw around him aroused his indignation ; and he panted for the hour when he should be able to show in his own person, by an unreserved consecration, what sort of allegiance was really due to Jehovah. He was taken to Jerusalem and placed in the school of Gamaliel; it was a hard struggle to part with his parents and friends, but it was for the sake of God, and he was enabled to make the sacrifice. At all events, they should never have occasion to regret having given him up to the cause of God ; he would diligently and faithfully pursue his studies, and in due time his parents should have the gratification of seeing him a preacher of righteousness. And we easily imagine him giving himself wholly to his studies, and stedfastly resisting the solicitations of his fellow-students who wished to intermingle recreation with study. Gamaliel was the most famous doctor of the law, the greatest theological teacher of the time. He of course, like other lawyers and scribes, made much of rabbinical teaching, and would not suffer the word of God

to be looked at except through the rabbinical interpretation. The Roman yoke was felt to be exceedingly galling because it was the yoke of idolaters; and he could not conceive of any worthier work for the Messiah when he should appear than to confront the Roman authorities and drive them and their hosts from the land, and give to the Jewish nationality that supremacy that would enable it to fulfil the functions assigned in prophecy. The best doctor of the law was he who most ingeniously explained the prophecies in accordance with the feeling of national pride. The inspired word received in simplicity and loyalty would have combated and expelled the feeling of pride; unto whom much is given of them is much required; God had distinguished the Jews from all nations by a special revelation; but the right understanding of this was dependent upon a principle the very opposite of pride, that of faith; the just shall live by faith. Jewish history was admirably fitted to bring down Jewish pride, showing as it did how persistently unworthy and perverse the Jews had shown themselves under all the favours bestowed on them. But the

difficulty of harmonizing the prophecies concerning the Messiah with the national pride, only gave greater scope for rabbinical ingenuity. Saul of Tarsus, in the school of Gamaliel, drank in the theology of the day. From time to time tidings came from the remote province of Galilee of the stir made by the teachings and works of one Jesus of Nazareth. A little before this, there had been a great deal of excitement in Judea because of the preaching of John the Baptizer. Just at that time, the Jews were looking for the Messiah; there seemed to be a general consent among them that the time for his appearance had come; and people were musing if John himself should be their Deliverer; at all events the latter would not long be unrevealed. When John announced that an obscure individual, of a most obscure town in Galilee, was the One whose way he had come to prepare, interest died out; his mission seemed abortive. It was enough that Jesus should be unknown to the theological schools of Jerusalem, and to the priesthood, the Sanhedrim, the lawyers, scribes, Pharisees of the metropolis; a mere carpenter of an obscure town,

preaching without credentials to fishermen and the like. Paul heard these things and regretted that the stupid people of that benighted province should be so beguiled, but gave little thought to the matter; he was too much interested in his theological studies. Jesus indeed paid visits to Jerusalem, but which of the rulers believed on him? Some wonderful works were done by him, doubtless through the aid of Beelzebub; and it was matter of satisfaction that the rulers had decided to excommunicate every one who believed on him. As this step did not succeed in disabusing the minds of the foolish and ignorant, it was necessary to get him put to death, with two other malefactors. Paul heard of these things, and rejoiced in the belief that now this pestilent heresy was rooted up. But on and after the day of Pentecost it became evident that the delusion was spreading; not only were disciples rapidly multiplying, and that in Jerusalem, but these disciples were characterized by extraordinary boldness, rejoicing even to suffer for the sake of Jesus, who, they declared, had ascended bodily to heaven after having risen from the dead. It began

to dawn upon the mind of Saul that he was to show his devotion to God and to the Jewish faith, by devoting himself, heart and soul, to the extirpation of this Galilean heresy. Subject as they were to the Roman yoke, it was still the consolation of the Jews that they had the temple of God, the Aaronie priesthood, the sacrifices, and the hope of glory; and this consolation Christians would spoil them of, by making out Jesus to be a Divine Saviour, superseding Moses. It was an awful thing to accuse the priests and leaders of such a stupendous crime as that of having killed the Messiah. Stephen, full of faith and of the Holy Ghost, comes forward very promiuently and sets forth with so much enthusiasm and power the claims of Jesus that no man can stand before him. Paul is present when Stephen is arraigned before the Sanhedrim, and his spirit is stirred within him when he hears this unbeliever disparage the Jewish people and represent them as a stiff-necked race, always resisting the grace of God; and he gladly takes charge of the clothes of those false witnesses who, unable to refute him, stoned Stephen to death. He saw

the face of Stephen shining like that of an angel; saw the seraphic expression with which the martyr looked into the heavens and beheld Jesus in glory; heard the loving accents with which the dying man prayed for his enemies; yet so cased was he in the triple armour of pride, prejudice and false devotion, that he only the more vehemently resolved to give his life for the trampling out of this fatal error.

III.

SAUL of Tarsus entered upon what he conceived to be the great mission of his life, the extirpation of Christianity. He at first thought that a little judicious severity would strike terror to the entire Christian community, and compel them to recant, or hide themselves in obscurity. But he soon found an extraordinary force of conviction in these followers of the crucified One; and was amazed to discover that they could more easily die than deny Christ. He found that he had undertaken a formidable task; but this only led him to brace

himself the more for the struggle. It was an undertaking worthy of his powers. He received much applause from the priests and elders and leading Jews of Jerusalem; he became a distinguished man. He was indefatigable in his endeavours to get the Christians in his power. You hear the noise of many approaching feet, and look from your balcony to see the cause; a young woman is led along bound, surrounded by officers of justice so called, and at their head is Saul of Tarsus. You hasten down and follow the crowd. They reach a synagogue and enter. You overhear Saul telling how he had caught this woman as she was going out by one of the city gates, to attend an early morning meeting at Bethany; she did not deny that she was a Christian; she must be punished. An old priest speaks to her mildly and tells her he is sorry she has been carried away with this delusion; the highest council in the land had decided that Jesus was an impostor; to believe upon one who had died a felon's death was very wrong and very foolish; it was an act of direct rebellion against the divinely-appointed rulers of

the Jews ; it was a rejection of the prophets and indeed of Jehovah himself ; she well deserved to be put to death ; but let her now put away this miserable conceit and return to the religion of her fathers, and she shall be forgiven and released. She is silent. Will the poor girl recant ? "I believe in the God of Abraham, Isaac, and Jacob," she says. "Thank God," says Saul. "I believe in Him who said to Abraham, in thy seed shall all the nations of the earth be blessed." "Yes, but you do'nt believe in Jesus the carpenter, the crucified One?" "I believe that Jesus is the Son of God and the Saviour of the world." "But that belief will cost you your life." "Nay, only in that belief have I life. God gave his Son to be a sacrifice for our sins, and whosoever believeth on him hath eternal life ; whosoever believeth not shall not see life. Jesus saves me, and he is willing to save you." They refuse to hear her any further; she is taken away to prison, and the necessary instructions are given to have her case brought before the Sanhedrim, and to get her put to death. This is a specimen of the scenes that were daily witnessed in the

streets and synagogues of Jerusalem. Saul was resolved to weed the holy city, the city of the great King, of these heretics. As he afterwards said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Many of the saints did I shut up in prison; and when they were put to death I gave my voice against them. I punished them oft in every synagogue, and compelled them to blaspheme." He made havoc of the church, entering into every house and haling men and women committed them to prison. Then remembered the Christians the word of the Lord, If they shall persecute you in one city, flee ye to another. They left Jerusalem, and betook themselves to the country districts, and to distant towns and villages. In a short time, the ten thousand Christians of Jerusalem were scattered over the land; only the Apostles were left. Saul began to rejoice in the success of his mission; and many were the expressions of commendation bestowed upon him as he went along the streets, or made his appearance in the courts of the temple.

There was one thing, however, that troubled

him not a little. Some relatives of his became Christians! His cousin Andronicus had actually been ensnared by this delusive system. Just as Saul was bringing to a successful termination his crusade against Christians in Jerusalem, tidings reach him that his own cherished relatives Andronicus and Junia, husband and wife, have embraced the faith of the crucified One. (Rom. xvi. 7.) This was at once humiliating and aggravating. Andronicus was no worldly, careless Jew, but had always been exemplary for his attachment to the ancestral faith. And what added to the bitterness of this announcement, was the assurance of Andronicus and Junia that they were praying for his conversion.

After a while reports come up from various places of the spread of Christianity. Trampled out in Jerusalem, it only blazed the more brightly elsewhere. Saul of Tarsus resolves not to leave his work half done. He arms himself with letters from the chief priests, and proceeds to Damascus to cope with it there. Breathing out threatenings and slaughter, he leaves the holy city. Gamaliel and many other

distinguished Pharisees accompany him to the gates, and assure him of their confident expectation that he will be as successful in dealing with this pestilent heresy in Damascus as he had been in Jerusalem.

IV.

WE have seen Saul of Tarsus leaving the gates of Jerusalem on his mission of death, assuring the friends who there bade him farewell of his determination to exterminate, by God's help, the Galileans of Damascus. We now see him entering Damascus. Some persons are at the gate, waiting for his arrival. They see a certain man, apparently without sight, led by the hand, and accompanied by a number of travellers. Have you seen Saul of Tarsus on the road? Do you know when we may expect him? To these interrogatories the reply is made, This is Saul of Tarsus.—This blind man? How is it possible? Saul is not blind.—Something very wonderful occurred in the way. A light, above the brightness of the noon-day sun,

fell suddenly around about us, Saul was struck to the ground, and it seemed as though a voice from heaven were speaking to him; and when the light passed away, it was found that Saul was blind and needed that some one should take him by the hand and lead him.—The person at whose house Paul was to stay met him and received him. This man, a leading Jew, was eager to understand what had happened by the way, but Saul begged that he might be left alone for a while. What a cataract of fiery thought poured itself in these days into the mind and heart of Saul! Like some great edifice, rising story above story until it proudly looks down on all around, and, when it has reached its highest, suddenly the sands on which it has been founded give way, and the whole mighty edifice collapses and becomes a field of ruin, thus did his self-righteousness totter to its base. His imaginary goodness and greatness, zeal, and piety, were now seen in their true colours. But ruined and overthrown himself, he gradually learns to look away to Jesus. The man of Nazareth had appeared to him to be in his true place on the cross between thieves; he sees him

now ascending above principalities and powers, angels, and seraphim, even to the highest heavens. But the astonishing thing is that this gloriously exalted being looks upon him with interest, with affection, forgivingly, and entrusts him with a most important life-long commission, the very opposite of that which brought him to Damascus !

He had hitherto got all his ideas of Christ from the Pharisees, from Gamaliel. He had heard the persecuted Christians say many wonderful things about their Master, but he had brought to bear upon these the principles of interpretation with which he had been supplied. It was enough that Jesus had set at nought the law of the Sabbath (as explained by the Pharisees) and had set at nought the authority of the priests and scribes, the authorized clergy, never taking counsel of them, and often speaking about their teachings and lives in a way fitted to destroy their influence ; then, he was a Galilean and his disciples were of the people, ' cursed, because they knew not the law '; these things more than neutralized any trust that might have been awakened by

his miracles. But now, the light that had taken away his vision had been as lightning to consume the sophistries of the Jewish teachers. The mind of Paul was now busily at work, night and day, in disentangling from all he had heard of Christ the true and the good, and in becoming really acquainted with this wonderful being.

His host tries to arouse him from his stupor, that he may gird himself for his important work of bringing the Christians to justice. 'Here is a list that I wish to submit to you of the wretched men and women who have become followers of the crucified one in this place. The list is headed by two or three men of note. Perhaps it would be better to deal with these first.' Saul speaks at last : "Friend, I have been under a mistake. We have been much misguided in this sad business. These Christians are not worthy of death, or scourging, or imprisonment. Here are the letters from the priestly rulers of Jerusalem, commissioning me to deal with these Christians. These letters were written under a grievous misapprehension, and, as you see, I now cut them

to pieces and destroy them." His host goes out hastily to report to his friends that Saul of Tarsus has had a sunstroke or something of the kind, and has gone out of his mind, and steps must be taken at once to bind him and send him back.

Presently Ananias eomes, and, laying hands on the blind Saul in the name of the Lord Jesus, restores him to sight; then gives him the right hand of fellowship and makes him glad with the assurance that the people of Christ will receive whom Christ has received. And Paul is taken to a meeting convened for the purpose of praying that God may frustrate him in his mission to Jerusalem. What consternation fills the band when Ananias informs them that this is Saul of Tarsus! 'Ah, we are betrayed into his hands. The cunning conspirator has beguilded the simple old Ananias, and made his way into our very midst.' Already a number are moving towards the door. But Ananias makes haste to tell of the miraculous intimation he had received, and how the Lord had used him in giving sight to Saul; and then Saul himself speaks, and before he has finished

the story all doubt is removed, and thanksgiving to God bursts forth from every mouth. Paul asks them to pray for him that he may be enlightened in the knowledge of Jesus.

With what interest does Paul now listen to the humblest of these Christians speaking of Christ! They dwell upon the facts of Christ's life and death, and Saul devours every word. And he avails himself of such written records of the works and words of Jesus as the Christians have. And how eagerly does he now search the prophecies of the Old Testament, and how gloriously clear do they now seem to him. In fact, every page of the Scriptures seems to shine with a new light. Oh, the bitterness with which he now thinks of the precious time wasted in the school of Gamaliel, disputing about the merest trivialities, while the Son of God was actually in the land, doing works that none other had ever done, speaking words full of divine wisdom and grace.

V.

FROM the outset of his Christian course Paul realized that he stood in a very direct relation to the Lord Jesus Christ. He constantly heard the words which Jesus had spoken to him in the way sounding in his ear: "I have appeared unto thee, I will appear unto thee, I send thee." Very precious to him was the privilege of prayer, of communion with Jesus. And yet we are not to conclude that Paul obtained at once clear, unerring views concerning all things that pertain to the Christian life. If it had been so, he would not have been to us the example that he is. And we learn from his own writings that it was not so. We know, indeed, that from the beginning he deeply felt that he was altogether Christ's; that he had nothing else to live for but to glorify the Saviour; the will of Jesus was to be the law of his being. And in the first gladness of his apprehension of Christ's forgiving love and all-sufficient grace, the joy of the Lord was his strength, and everything that he was called to do

he found easy. He gave his testimony to the saving power and condescending love of Jesus, the Son of God, and earnestly drew the attention of all to the prophecies which had been so remarkably fulfilled in the birth, life, words, teachings, sufferings, death, resurrection, and ascension of Jesus and in the outpouring of the Holy Spirit. But there was one word which Jesus had spoken to him, which he did not for a while rightly understand, and it was this: "sanctified by faith that is in me." As a matter of fact, we find that almost no one understands this until he has struggled under and got delivered from an erroneous conception of the matter. Paul would readily understand indeed that sanctification meant conformity to God's will; the presentation of all his being to God a living sacrifice, holy and acceptable to God; and also that this was to be by faith; but just exactly what that faith was which would enable him to do it, and maintain it, he did not for a while clearly apprehend. Faith told him that Jesus was on the throne, and that his words were worthy of all acceptation; faith told him that the Spirit of God was with him to bring

these words to his remembrance, to show him their authority, and all the manifold considerations by which he was bound to obey them. But when he found that these mighty motives, these most sublime and stupendous considerations, somehow or other failed to find in his executive faculties that ready and prompt obedience which he expected, he began to be filled with dismay. God had done all that it belonged to God to do, and yet it now seemed that all was likely to be in vain, through some unanticipated want of correspondence in himself. There was a strong lever suitably applied to a great rock, and a strong hand was there to upheave the rock, but lo, the fulcrum on which the lever played, was worm-eaten and began to crumble away; and instead of the grand result, the upheaval of the rock, there was simply the crushing of the poor fulcrum.

Paul tells us about this in the 7th chapter of Romans. He is showing what the *law* can do, the expression of God's will in the form of a command; what it can do, and what it never, never can do. In the 6th chapter he says: "Sin shall not have dominion over you, for ye are not under the law, but under grace." The

contrast here is not between the will of God declared in the Old Testament and that will now declared by Jesus; but between an authoritative declaration of God's will demanding obedience, and a gracious declaration of the will accompanied by an offer of the very power needed to do it, to be received by faith. "I was alive without the law once." There was a time when he knew not the extent and the spirituality of the law, knew it only as the Rabbis taught it; and having then the idea that he was sufficiently observant of it, he supposed that God was pleased with him. But after his conversion he becomes acquainted with the Sermon on the Mount, and finds there such an unfolding of the will of God as he had never dreamed of. "When the commandment came, sin revived and I died." He was appalled now by finding that the principle of obedience failed. Was it not enough that Jesus had died upon the cross to bring him to God, to give him a revelation of God as love, to show him that the will of God in all its details was the will of his best Friend? Will these stupendous considerations fail to find in him a cheerful

response? Shall the will of the reconciled Father fail to control his heart and will? Oh what a frightful discovery to make! But oh, this must not be. Resolution must be intensified. The will of God *shall* be done. He sees clearly the beauty of that will; the commandment is holy and just and good; he approves of it with all his heart; but oh, the frightful discovery; the law, the authoritative will of God is met in him by another law, a law in his members. He finds in himself a paralysis. He is like the man with the withered hand. If this man had received the command to stretch forth his hand as simply expressive of what Jesus would have him to do, and not perceived that the power to do it was offered to him with the word, he might have had the greatest admiration of Jesus and the greatest desire to obey the command, but his withered arm would have continued to hang by his side lifeless. He might have said, Lord I will gladly obey thee, and his countenance might have shown anxiety bordering on anguish, and he might have made with his left hand frenzied efforts to get the right hand stretched out; but

all in vain ; life was arrested by death ; divine power was neutralized by human incapacity. Oh, poor man, cease from effort ; it is by grace, not by law; the word brings you divine ability ; cease from your own works and let the grace of God do what it is so ready to do.

Thousands of Christians are at this very hour tormenting themselves because they do not understand this sanctification by faith ; and because they do not receive in its simplicity the testimony of Paul regarding his own experience. Paul puts the great struggle of Romans VII. into the present tense, in order to show us distinctly that "I Paul, left to myself, notwithstanding all I know of Christ and all the motives of the Gospel, am incapable of carrying out the will of God, but am as absolutely dependent after thirty years of Christian experience, upon the grace of Christ to do that will, as I was at the beginning ; and I have learned that it is always to be so." He had previously put the matter in the past tense, in order to obviate all possible mistake : "When the commandment came, sin revived and I died." And the 6th and 8th chapters give us the happy

experience of one not under the law but under grace, and "free from sin" because, instead of relying on his own power to obey, he vacates that position and finds in the grace of Christ the power of Christ. "The law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death." What the law could not do, in that it was weak through the flesh, God, sending his own Son, has accomplished. What the law could not do was to get itself done by man in the flesh. By the flesh is here meant man apart from the Spirit of God. He may have any amount of religious knowledge, and any amount of religious conviction, but until he receives the divine Spirit for that which God would have him to do he is still in the flesh. It was a great moment in the life of Paul, and gives the secret of his subsequent usefulness, that in which the law of the Spirit of life in Christ Jesus made him free from the law of sin and death.

VI.

IN order that Paul should be a faithful exponent of the mind of the Lord Jesus, and fulfil the design expressed in his commission (Acts xxvi. 17, 18) it was necessary that he should be perfectly delivered from the Jewish prejudices that viewed the grace of God as flowing in a restricted channel. He had grown up from childhood in the idea that the grace of God was naturally restricted to the lineage of Abraham, and though it was available for proselytes who carefully observed the law of Moses, yet this was rather in the way of concession, and condescension. But the experiences which he went through in seeking sanctification, tended to disabuse his mind of the erroneous ideas that he had cherished. He saw the utter inability of the law to commend men to God; he saw that the law could only condemn men ; so far from constituting for the Jews a ground of glorification, it was to them a ministration of condemnation. He found out that grace had no alliance with works, in the sense of supplement-

ing the deficiency of the latter, but that it was the gratuitous mercy of God extended to those who recognized their bankruptcy of good, and who felt themselves condemned by all that they had known of the will of God. The Jew was just as absolutely dependent upon the grace of God for salvation as the Gentile was. Before his conversion, Paul had prided himself upon his observance of the law and his zeal for God; when Christ met him, the scales fell from his eyes, and he saw that the very goodness he had been priding himself upon had led to his making war upon the people of God. The disillusion had reference not merely to his own Phariseeism but to all the works of all the Jews. The middle wall of partition began to disappear. But nothing so effectually freed him as the experience described in our last number, and the discovery of the utter inability of his own heart to yield Christ the obedience that was due. The happy moment which revealed to him the all-sufficiency of Christ as that which was to supply him moment by moment with grace to do all that is pleasing in the sight of God, did away with the last

vestige of exclusivism. God is love, is rich in mercy, and willeth not that any should perish; He so loved the world as to give his Son to be a propitiation for the sins of the world, that whosoever believeth on him should not perish but have everlasting life. No preparation was needed on the part of any, Jew or Gentile, except a consciousness of need and an abandonment of self-trust and of all other finite trust. He saw that Abraham, the father of the Jews, was himself a Gentile, a man sprung from heathen parents. He saw that so far from any design on the part of God to limit the blessings of redemption to the Jewish people, it had been announced to Abraham that in his seed all the nations of the earth should be blessed. The law had been given to the Jews more especially as a means of bringing out the fact that man is dead in trespasses and sins, and in absolute need of a scheme of pure grace. As Paul shows in the *Galatians*, the Mosaic system was mediatorial, stretching from Mount Sinai to Calvary. A mediator is not a mediator of one; he connects two; but God who gave the law on Sinai is One, and Christ in whom the law was

fulfilled and grace perfected, is the other terminus. God knew that Christ's ambassador to the Gentiles would have to encounter the prejudices of Jewish Christians, who insisted upon bringing over into the Church of Christ what they regarded as their birthright by descent from Abraham, and casting up a separating wall between themselves and Gentile Christians, and imposing upon these latter the Mosaic burden of works. God knew that there would be judaizing teachers, glorying in the law and in the election of the Jews, and declaring that the salvation of the Gentiles was not a part of the original purpose of God; their admission to the Church was tolerated on condition that they would receive circumcision and observe the ceremonial law; the elective grace flowed only in the channel prepared for it, that is in the family of Abraham, and men had to enter that family by proselytism in order to become its objects. It was necessary that Paul should be fitted to fight this life-long battle with men who were more Jewish than Christian. He became admirably fitted to wage this war. The Gospel which God had

commanded to be preached to every creature, was glad tidings, the joyous announcement that salvation was offered to each. This settled for ever the question how much love there was in the heart of God, showing that divine love contemplated the salvation of all, arranged for it, and offered it; and that if some were not saved, it was not because of any inadequate provision, nor because of any stern necessity in the decrees of God, but because of their refusal of the Gospel offered to every creature. And Paul delights to assert the doctrine of predestination in a very different sense from that which the Jews gloried in; to assert that the calling of the Gentiles, and the admission of every believer to the fulness of Christian privileges, were contemplated from the very beginning, and were no afterthought at all. The love of God shed abroad in his own heart was a love that sought to bless all mankind; by this love he was constrained, and it is this that breathes and burns in all his epistles. "God our Saviour," he delights to repeat, "will have all men to be saved and to come unto the knowledge of the truth."

VII.

WHAT wilt thou have me to do? Such was the question that Saul of Tarsus addressed to Jesus as soon as he had recognized him as the one whose effulgence had smitten him to the ground near Damascus. Jesus sending Ananias to the humiliated persecutor, said, I will show him how great things he must suffer for my name's sake. Paul would have panted to *do* great things; Jesus would teach him to *suffer* great things. Writing afterwards to the Corinthians, Paul says, The signs of an apostle were wrought among you in all patience, and signs and wonders, and mighty deeds. First, all patience, then mighty deeds. That he might be a trusty weapon in the hand of the great Captain, it was necessary that he should be subjected to the action of fire; his own will had to be subdued into complete harmony with the Master's; he must be thoroughly weaned from confidence in his own wisdom. His impetuous spirit might be content to find some *new* sphere for its manifestation, but the trial was in

being simply frustrated, and let the slower processes of God accomplish the end required. Paul, by the grace of God, was enabled to learn this great lesson of patience perfectly. He gave himself to the contemplation of the last days and hours of Jesus; meditated upon the sublime patience of Him who was as a lamb led to the slaughter, and who when he was reviled threatened not, when scourged, spit upon, mocked, was as a lamb dumb before her shearers, though he had the power each moment to place himself at the head of twelve legions of angels, 60,000 angels, each of whom was mightier than the greatest of all earth's armies. We may imagine Paul, finding himself in the company of some one who had witnessed these closing scenes in the life of the Messiah, putting question upon question, and getting each particular fully before his mind's eye; or poring over the details as they were presented in some of the narratives of Christ's life and death which had been already written (Luke i. 1). Here were all his ideas of greatness confounded and revolutionized. By faith, he was enabled to join himself to Jesus, go through these scenes and be crucified with

him; so that he could afterwards say, I am crucified with Christ. Yes, he learned, at the cross of Christ, to die unto the world, its threats, its promises, its bribes, its honours, its all. If any man serve me, let him follow me. Paul was determined by the grace of God to follow Jesus, and made up his mind to let patience have her perfect work.

The accounts of the apostles given in the Acts, are very brief and sketchy; picture succeeding picture, with sometimes years between. We are told in Acts ix. 23 that the Jews sought to kill him, and watched the gates day and night. Then the disciples let him down from the wall in a basket. He afterwards went to Jerusalem, and saw the apostles. But in Galatians i. Paul says:

"When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days: but other of the apostles saw I none, save James."

This visit to Arabia is not mentioned in the

Acts. We read in Acts ix. 23, "After many days were fulfilled, the Jews took counsel to kill him." The period embraced in the expression doubtless included the period of Paul's visit to Arabia. Before the feeling of hostility towards him had reached the point of white heat, he went to Arabia. Palmyra (Tadmor), a famous city of that day, lay some distance to the east of Damascus, in the most northern part of Arabia, and Paul probably went thither and to some other places in that neighbourhood, and preached Christ to the Jews whom he found there. Possibly, Andronicus, his brother-in-law, who was in Christ before him, lived there; but of this we know nothing. Paul had it deeply fixed in his mind that Christ had raised him up specially to preach Him among the "nations"; though he may at first have understood this as meaning to preach him to the Jews living among the Gentiles and to the proselytes. Peter would seem to have been the first through whom God opened the door to the Gentiles proper. The three years mentioned by Paul in Galatians means three years from his conversion, or rather the third year. His object there

is to show that he did not derive his commission from the apostles. It was the third year from his conversion, and after he had made an evangelistic itinerancy in Arabia, that he, after making his escape from Damascus in the way mentioned in Acts ix. 25 and 2 Cor. xi. 33, went to Jerusalem and had his first interview with the apostles, that is, with Peter and James, the others being absent from Jerusalem. He made the most of his brief opportunity there, preaching publicly and boldly, disputing with the Grecians, Hellenistic Jews. In these discussions he was too successful, and to save him from being murdered the disciples sent him to Tarsus. In Tarsus Paul appears to have remained a considerable time; *some years;* and of this period we have no account. We cannot doubt that he would avail himself of opportunities to make known Jesus as the Messiah among the Jews of that region. There might be an occasional visit to Antioch, which is easily accessible from Tarsus. He probably understood that before entering upon the great work of preaching Christ to the Gentiles, he would need to be formally set apart by the Church, and he was

waiting for a call of this kind. Here was the trial of his patience. He burned to be engaged in his great work, but was taught by the Spirit that the times and seasons God hath put in His own power. We see in Moses, and in many other servants of God, how vitally important is this preparatory breaking-in, this overthrow of self, this realization of utter helplessness, this absolute surrender of everything into the hands of Christ. According to the best computations, nine years elapsed from the time of Paul's conversion to the time when he was set apart as a missionary to the Gentiles by the church at Antioch. To a man of his spirit, we can easily conceive how terribly trying this long delay would be. In the cherubim of Ezekiel and John we see the face of the ox conjoined with those of the lion, the eagle and the man. In the service of Christ, the patience of the ox must be conjoined with the boldness of the lion, and the sagacity and common-sense of the man must be combined with the heavenliness of the eagle. Like John, Paul became "a companion in tribulation, and in the kingdom and *patience* of Jesus Christ."

VIII.

IT is thought by some that Paul was a man of high culture. That he was well acquainted with those things which the devout Jews of his time thought important, there can be no doubt; but we do not find any evidence that he was deeply versed in what the Greeks called culture. The mere fact that he avails himself of one or two sentences of Greek poets which had become popular, and might be heard from any fellow-traveller, proves nothing. Nor do we think that the diction and style of his epistles prove that he bad given special attention to Greek models. He was a man of great common-sense; his senses were on the alert to notice well whatever came under their observation; his heart was entirely given to Christ; and just because it was entirely given to Christ, he felt the necessity of being fully awake to the things which were passing about him, that he might know how to influence his fellow-men for good. It was probably after his return to

Tarsus from Jerusalem, that he learned the art of tent-making, feeling the need of some means of providing for his own support, not merely at that time but subsequently when he should be a missionary in foreign parts. As for eloquence, he had no doubt that power in speaking which great earnestness gives, and above all such as the Holy Ghost bestows; but that this was something very different from what the Greeks regarded as oratory, is evident from 1 Cor. ii. God's way are so different from our ways. In choosing an ambassador whose ministry was to be fulfilled in the greatest and most renowned cities of the world, men would have selected one whose endowments were fitted to prepossess the people of those places in favour of him and his message. First, a man of noble and commanding presence, of polished address, of varied accomplishments; and so on. But God chose one who could speak of himself thus: "In presence base;" and concerning whom others said: "His bodily presence is weak, and his speech contemptible." But the things that men pride themselves upon, and which they value one another for, are just the things that God

has to pour contempt upon; things that man has substituted for the truth, and which must openly receive the scorn of God, before men will think of looking to the true standard. Therefore, it is desirable that God's ambassadors should not come to men adorned with the things that have such sway over men. Such is not at all the method of the Most High. He takes the things which men disregard and make light of, things foolish, weak, base in the estimation of men, and uses them to accomplish the greatest social revolutions the world has ever seen. There must be iconoclasm that God may be all in all. Look at Paul in Thessalonica, working away at his tent-making from morning till night, and diligently talking about Jesus as he works; the noble and cultivated Greek, fresh from his studies in Athens, stops at the door of the house where this tent-maker is at work, and for a few minutes listens to the discourse of Christ's servant; then, with a scornful smile for Paul and for Christ proceeds on his way. But when a neighbour of his, ten years a paralytic, is suddenly restored to entire health by a few words from this same Paul, he

is confounded beyond measure. "Among all the great men whom I have seen at Athens and at Corinth, who ever showed such power as this? Of the streams of eloquence that fell from tbeir lips upon my enraptured ear, what words ever lifted a bedridden man to his feet? Plato, Socrates, Demosthenes, Sophocles, Hesiod, Alcibiades, Epaminondas, in all the glorious list of my country's mighty men of old, wbere do I find one that even pretended to such power as tbis? Who then is this tent-maker? If Cbrist is the Saviour of men, could he not do better for his servant than this? Who can explain tbese mysteries?" Ah, my good Sir, you must receive the testimony of tbis humble man as to the nature of sin, your own sin, you must know your need of a divine, a holy Saviour, then shall you be in a fair way to get these mysteries solved. If Jesus had not been a carpenter, Paul would not have been a tent-maker. God bath chosen the things that are not to bring to nought tbe things that are; that no flesh should glory in his presence; he that glorietb, let bim glory in the Lord.

IX.

ONE of the noticeable things in Paul is his *glorying in the cross of Christ.* It was not merely that he saw in it the satisfaction rendered to the demands of divine justice, holiness and truth, but that he saw it to be the grand means of the transformation of human character, the means of assimilating him in heart and life to the Saviour. It was the great repository of that mighty power of God by which the sinner is redeemed from all iniquity and new-created in the image of God. There he saw the character of God, and the character of sin; the love of Christ, and the turpitude of man. It was there that he saw the world unmasked; even that religious world which he had formerly studied to please. Every step that Jesus took from Gethsemane to Calvary, was full of precious instruction for him, and was the subject of profoundest meditation; the Spirit of God delighted to make him familiar with this path. It was a path that conducted Paul right into the midst

of the priests, the elders, scribes, lawyers by whom Saul of Tarsus had been led captive, and from whom he had received his commission to wage deadly war against the Christians; he saw them face to face with the Lamb of God that taketh away the sin of the world; saw them breathing scorn, contempt and bitter wrath against the Son of God, the well-beloved of the Father, the sinless Saviour, the hope of Israel; and oh, how profound became his conviction of the blindness of the world! They have in their hands the Messiah, and although 4000 years of prophecy and type might have prepared them for the advent of just this very man that stood before them with his hands bound, and stigmatized as an enemy of God and God's people, yet they exulted in the opportunity of heaping all manner of indignities upon him, and made haste to get him crucified between thieves. There was the Sanhedrim, the glorious senate of the nation, with its many aged, grave and reverend members; these were all of one accord in their hatred of Jesus and their feverish desire to compass his death. To put the thing on the lowest ground, what claim, even to the most

ordinary measure of philanthropy could they advance, who used their power in putting to death one who had used HIS power in opening the eyes of the blind and the ears of the deaf, in healing all manner of diseases, in cleansing lepers, casting out devils and raising the dead? Yes, they stood exposed. While summoning witnesses and striving to compass the condemnation of Jesus, they utterly condemned themselves; their determination to inculpate him, showed them to be unutterably vile. Yet they prided themselves on their zeal for religion, and looked down with supreme contempt on the publicans and harlots. The eyes of Saul were effectually opened to the hollow character of all that men glory in. Who among the great multitude that had to do with Jesus that last day of his life, was able to recognize the Son of God in the person of Jesus? yet to an eye anointed with the eyesalve of heaven, the Son of God was not more truly or gloriously revealed on the Mount of Transfiguration, than he was in this despised and rejected prisoner. Taken from the society of bitter Jews to that of Romans, the result was the same; no one could

see in the meekness and lowliness and patience and self-control of Jesus, an incarnation of the Godhead. Oh righteous Father, the world hath not known thee; this religious world, with all its opportunities, fails to reeognize God even when he is in their hands; they see no excellency to admire, no beauty to desire, in him.

He loved me and gave himself for me. For me he became as a lamb led to the slaughter, a lamb dumb before her shearers; it was for my sake that when reviled, he threatened not. Thus Paul associated himself with Jesus, cleaving to him as Elisha did to Elijah the day of his translation; making application to himself of all that Christ endured; learning to hate sin with infinite hatred; counting all but loss for the excellency of the knowledge of Christ Jesus. Here it was that the world became turned upside down, for him; the pride and pomp, the honour and grandeur, the magnificence and power, all that men covet and desire and strive for and make themselves mean to obtain, to have which is heaven, to be parted from which is perdition, in their estimation, all was here found weighed in the balances of God, and Mene,

Mene, Tekel, Upharsin, seen written by the finger of God upon this present evil world. Who now will be hindered by the enticements of fortune, the honours of men, the frown of authority, from taking his stand publicly beside Jesus of Nazareth, to suffer with him that he may be glorified ?

Let us follow Paul as he follows Jesus to the cross. See how frequent are his references to the sufferings of Christ, as the means of his own crucifixion and the creation in him of a Christ-like mind. Look at Romans vi ; 1 Cor. i ; 2 Cor. v. " We thus judge, that if one died for all, then all died ; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." In the sufferings, death and resurrection of Jesus, Paul found the power that gave him that unswerving, all-sacrificing, all-enduring loyalty of his. But Jesus died and rose for all ; for me as well as for Paul ; and the power that Paul found is available for me. Woe unto me if I avail myself not of it. For the power received by me will not terminate with me, but press forward from me to many, giving life and

love and happiness. "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you." xiii. 2. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 24, vi. 14; Ephes. i. 19—ii. 6; Phil. iii; Col. i. 21, 22, ii. 12, 20, iii. 1—3; 1 Thess. v. 10; 2 Tim. ii. 11, 12.

X.

WE may sometimes see a Christian haunted as it were with a perpetual and oppressive sense of his liability to err. Everything about him is studied; his actions, words, looks; every thing is subjected to restraint. He is like one who has a vicious and unruly horse in hand, and who is not quite sure that he is master of it; as you sit beside him, you cannot carry on any pleasant conversation with him, he is in such continual anxiety about his driving. Or

he is like one who is crossing a stream upon a long and narrow trunk of a tree, high above the rapid and deep torrent, and who is conscious that the slightest misstep may cost him his life; his whole being is bound up in his anxiety to get safely across.

Now it is very true that we need to be ever watchful, ever on the *qui vive*, like soldiers mounting guard; we are to watch and pray always; our adversary the devil goeth about like a roaring lion. If one knew that a lion was at large in the streets he would feel the need of having his eyes and ears well open as he went about, to catch the first indication of the lion's proximity. We are to work out our salvation with fear and trembling; I was among you in weakness and in fear and much trembling, says Paul to the Corinthians. We are to put on the whole armour of God, and to pray always with all-prayer.

And yet there is, for the sons of God, such a thing as liberty. Paul congratulates the Christians whom he addresses upon their deliverance from bondage, not merely the bondage of sin, but that of the law; he says repeatedly

that they are free men in Christ Jesus; and that no man may take from them their liberty. How else could they have the peace of God? how else find rest to their souls in bearing the easy yoke of Christ? how else rejoice with joy unspeakable? how else be without care? how else could there be the best development of all our powers? how else could we be genuine men and women? Israelites without guile?

We know a person who produces upon every one who is in her company the impression that she is most kindly disposed towards him. People are very much drawn towards her, and they immediately conclude, that she has conceived a great friendship for them. They say to themselves, "What a kind interest she manifested in me and mine! what thoughtfulness she showed! what considerateness! here is the true Christian love that we read about. I feel that I have a friend here. She will be troubled if she does not hear from me soon. I must go again at the earliest opportunity." Soon, he goes again. There is the same Christian kindness. But, to his humiliation, he finds that she has almost entirely forgotten about the

previous interview; she asks again questions already answered; makes mistakes in referring to his family and connections; and in fact shows plainly enough that she has never once thought of him during all the time he has been absent. Now this person is by no means without true Christian kindness; she will gladly deny herself in order to help any sufferer; she will really put herself out to oblige you, if there is opportunity; the mistake is that she gives an exaggerated expression of her kindliness in her manner and address. She has been brought up in a school where the art of interesting people has been studied as a part of Christian ethics, and this study has been carried so far as to interfere with something that is even more important, namely, the maintenance of perfect truthfulness. Christ is the Truth; and we must be careful, in pleasing our brother, not to wound Christ.

In the life of almost every Christian there comes a time when he is much tempted to seek for himself a religious reputation. There is a great snare connected with this. We want to commend overselves to good people, to the

truly pious, and this seems to be a legitimate aspiration ; and we are led, almost unconsciously, to put our religion into forms that will take their attention and lead them to think well of our piety. This thing needs to be resisted at once. It is just a subtle form of hypocrisy. One is our Master even Christ, and our one business is to please him. This aim will accomplish for us all that is really needful. If our aim is to please Christ, we shall endeavour to please also our neighbour *for his good to edification*. We will love people, and our love will vindicate itself, in the most unequivocal way; not in studied phrases, and regulated smiles, but spontaneously and with full deference to all the claims of truth.

What is needed is the law of God written in the heart, the great charter of our dispensation, Heb. viii. 10. It is written in the heart when it becomes the law of our being, the best expression of our own desires. This is the perfect law of liberty of which James speaks. When a man is fully minded to do what is commanded him, then, no repression of his nature is needed; he is perfectly free, even while perfect-

ly obeying the law. This is the victory which overcometh the world, even our faith; not which hopes to overcome, not which is struggling to overcome, but which now overcomes and continues to overcome. Faith secures to us the fulness of Jesus, and assures us of success. To come back to the illustration of the long and narrow bridge. If a man had been accustomed to walk upon a tight rope at a great elevation, he would cross a bridge of the kind mentioned without any palpitation of heart; and if you could put your hands upon the shoulders of such an expert walker you too could cross the bridge without any painful fear.

Paul had a perfect understanding with Jesus. He realized the all-sufficiency of Christ, and he knew that the Spirit of God dwelt within him. While he kept his body under and wrought out his salvation with unceasing watchfulness, he was yet a free man in the highest and best sense of the word. This is what we mean when we speak of his perfect *naturalness*. It was not the freedom of the old nature, but that of the new, conscious of the guidance of the Spirit, and well instructed as to

one design of the Spirit, which is not to make machines of us, or Jesuits, but free men in Christ. All the conduct of Paul and all his writings, are characterized by perfect transparency. He is not like a man who says, These writings of mine are to go down to posterity, and I must weigh carefully every word and see how it is likely to be understood, and take great care that people shall get the best impressions of me. As far from this as possible. Every thing is spontaneous and natural. You see the very man; and not as though he were sitting for his portrait, but as though you had contrived to take it without his knowing it, when he was off guard. Look at the two Epistles to the Corinthians, and see how thoroughly alien all disguise is from his habits of thinking and speaking. Oh, let us beware of seeking a religious reputation; of sitting for our portrait; doing things to be seen of men, even of good men; but let grace be so triumphant within us that we may live lives of entire freedom without any injury to the cause of Christ.

XI.

IN the 13th Chapter of 1st Corinthians, Paul gives us a beautiful description of Christian love, the grace which should pre-eminently distinguish every follower of Christ. As we look at the features successively delineated, we recognize the very features of Christ: "Love suffereth long and is kind; envieth not; vanuteth not itself; is not easily provoked; is not puffed up; doth not behave itself unseemly; seeketh not its own; thinketh no evil; rejoiceth not in iniquity, but in the truth; beareth all, believeth all, hopeth all, endureth all things." And not only do we recognize the features of the Master, but those of the disciple, Paul. "The diseiple shall be as his master." We speak of John as a loving disciple, but we have no reason to believe that Paul was less so. We see from Paul's description and from Paul's life that love is a many-sided thing, not all compact of gentleness and softness; it has a strong and sinewy right arm for the defence of the oppressed, and a powerful voice for the

rebuke of the domineering. If Paul had been influenced by a regard for ease, he would not have stood forth so boldly on behalf of the Gentiles; would not have brought upon himself the wrath of the judaizing teachers; he would easily have persuaded himself that Christian charity required of him to recognize the ministry of the judaizing teachers, and come to some agreement with them as to a period of Mosaical probation for the converts. The course he actually pursued brought upon him wrath and contempt, and misrepresentation. But there was something at stake of far more value than his own ease; he would not barter away a shoe's latchet of the privileges conferred by the Gospel on the Gentiles. "Though an angel from heaven preach any other gospel than this of ours," he said to the Galatians, "let him be accursed." Many were ready to exclaim, How very uncharitable! but it was God's own love shed abroad in the heart that moved him thus to speak.

The love of Paul rejoiced in the truth, not in iniquity; so in his first epistle to the Corinthians he speaks in the most emphatic

manner of certain evils that had crept in among them, in connection with the erroneous teachings of some that had visited Corinth after his departure. After he had despatched this letter he became very anxious to know what effect it had produced. He knew his enemies might take advantage of it to persuade the Corinthians that he was harsh and unkind; their pride might take offence; they might reject the reprimand and throw themselves into the arms of the high-church party. We see in the beginning of his second epistle how great his anxiety had been. He says: "When I came to Troas to preach Christ's Gospel and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them I went thence into Macedonia." Why was he so desirous of seeing Titus? It was to learn from him how the Corinthians had taken his letter. See 2 Cor. vii. 6, 7. His joy overflowed when he found that they had received his letter in the spirit that dictated it. He says: "Out of much affliction and anguish of heart I wrote unto you with many tears; not

that ye should be grieved, but that ye might know the love which I have more abundantly to you." How great and pure and Christlike was his love for these converts, when such profound anguish was awakened in him by the unfavourable report he had received concerning them.

Another example of this loving solicitude appears in his first letter to the Thessalonians. He had left the place precipitately; the converts were only a few weeks old; persecution was raging; he did not like to be alone in Athens; still he prefers this to the suspense regarding the Thessalonians; so he sends Timothy to see how it is with them, and encourage them to persevere. And oh, how delighted he was when Timothy came back with good accounts of their steadfastness. "For now we live, if ye stand fast in the Lord." To strike him in the affections of the Christians, was to strike him in the most vital part. You might scourge him with thongs, put him in a dark damp dungeon, his feet in the stocks, and he would burst out in songs of praise; you might stone him till he seemed dead, yet as soon as life

returned he would arise and hasten to the next town to beseech men to be reconciled to God. Look at the long lists of salutations in some of his epistles, Romans for instance; see the affectionate terms in which he mentions every body, high or low. How grateful he is for any kindness that anybody ever showed him; he never forgets it. Read the letter to Philemon; see what a love he had for that slave Onesimus, and how admirably he pleads for him. What a blessing to have such a friend, such an advocate! If the Lord Jesus teaches his followers to love so well and plead so well, what must his own love and advocacy be. The Philippians sent Epaphroditus all the way to Rome to minister to him and tell him of their love; Epaphroditus took ill and was nigh unto death; thinking of the distress into which his death would throw the Philippians, Paul was most anxious for his recovery. "God had mercy on him, and on me also lest I should have sorrow upon sorrow," Phil. ii, 27. What a strain of affection runs through the epistles to Timothy; a noble, Pauline conception of love it is, however, seeking to inspire him with

manly fortitude. He could not desire anything better for his son Timothy than that he should run the same gauntlet of stripes, mockings, imprisonment, watching and fasting that he himself had run. For incidental proofs of Paul's love to men, see the case of Eutychus, the address to the elders of Ephesus, and Acts xxi, 13. When on the voyage to Rome, he earnestly asked God to save the lives of all on board, 276 in number ; he seems to have sought this with fasting and prayer ; and God gave him the lives of all.

XII.

WE are very anxious that each particular reader of these papers should bear in mind what our object is in them, and should seek to have that object attained in himself. We saw in the book that the apostle Paul was simply an embodied illustration of what our Lord meant and still means each member of

his church to be. We are charged to follow him as he followed Christ. A great many Christians slide into a habit of religious reading which is almost as likely to do them harm as good; a habit of reading with their minds in a state of passivity, a habit of reading with the voluntary powers in a state of quiescence. We may show what we mean, by its opposite. A merchant enters his counting-room in the morning, takes up the letters lying on his table, opens them and reads them. He does not read them listlessly, but with all his powers on the alert; scarce has he read one letter before he calls a clerk, makes an enquiry and gives an order. He reads another, and you find him referring to some memorandum book, or taking a note in pencil of something to be attended to; he opens a third, and after reading it, summons a clerk to whom he hands it, bidding him see that the goods required are sent by that day's train. Reading the fourth letter, he springs up, seizes his hat and presently is half way to the bank. The letters contain instructions. He does not expect as he reads to have his imagination entertained with some pleasing

pictures, but rather to find out what he is to do with the powers that are at his disposal. Now we are to read the Bible and books setting forth Bible truths as though we expected to find the answer to this question, What will thou have me to do? There was a time when we read twenty books for one that we read now; but the one we read now is more profitable to us than the twenty formerly read, because we read standing, so to speak, instead of lolling. "As the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God," in all our reading. We honour the Lord by believing that grace to perform is offered with all his requirements, and we thus feel that every requirement must be obeyed at once, or else it will witness against us. Now it will do us very little good to contemplate the character and work of the Apostle Paul, if we do not carry along with us the conviction that God is showing us in him what he would have us to be.

Why should it be thought a strange thing, if we asked our readers, 'Which of you have

become like Paul since we began this series of papers?' Yet it is evident that our Lord expects those who read the Sermon on the Mount to be what that discourse requires; for he tells us at the close that he only who hears *and does* the things expressed therein is a wise man, all others being repudiated. Now if the man who reads that discourse is expected to be what it describes, no less is it to be expected that when believers look at the Apostle Paul as he is held up before them in the Scriptures, they shall avail themselves of the grace to be assimilated to him.

We have spoken of him as he was before his conversion; as made free from the law of sin and death; as rejoicing in the world-wide grace of God; as notable for patience; as a tentmaker; as glorying in the cross; as characterized by naturalness; as remarkable for a loving spirit. Well, how is it with *us*, after these contemplations; have we been made like unto him? The world has as great need of living Pauls now, as it had 18 centuries ago. Jesus ascended up on high, giving gifts unto men, even the rebellious; when we look at these gifts, what

do we find? He gave some, apostles; some, pastors and teachers; some, evangelists, etc., etc. Jesus is just as rich, and just as generous to-day as he was in the first century; and we are sure that he would like nothing better than to send forth to the nations, tribes and tongues of earth, a hundred Pauls. But there must be faith on our part; we must believe in Christ's transforming grace, and avail ourselves of it. What has Christ done more for Paul than he has done for ourselves? He died for him; he died for you; he forgave him, he forgave you; he gave him the Holy Spirit, and he bestows the same gift on you; he gave him all the promises and he gives them to you; he gave him his own advocacy with the Father, and he is your Advocate. Did he bear more stripes for Paul than for you? did he endure more ignominy for him than for you? Do you really think it a right thing that Paul should be more consecrated than you are, more loving, self-denying, simple, contented, humble, prayerful, zealous? Did Paul, in his devotedness, go beyond what was fitting in a redeemed sinner? He did not think so: but when he had gone the furthest,

we find him forgetting the things that were behind and pressing forward with utmost intensity. The blood that was shed for thee upon the cross, demands, my brother, that thou shouldst be as Paul in consecration, self-denial, love and faith.

XIII.

WHAT was the feeling that caused Paul to refuse to receive his support from those to whom he preached the Gospel? "Ye know that these hands have ministered to my necessities and to those who were with me," he said to the elders of the church at Ephesus, where "by the space of three years" he had been preaching. During the two years spent at Corinth he worked at his trade of tent-making. To the Thessalonians he says: "Labouring night and day, we would not be chargeable to any of you." Writing to the Corinthians (1. ix.) he shows how much importance he attached to

this course. He shows that in following it, he was foregoing a right; he had a scriptural and rational claim upon those whom he had brought to Christ, for the means of subsistence; the labourer is worthy of his hire; thou shalt not muzzle the ox that treadeth out the corn; if we have sown unto you spiritual things, may we not reap your carnal things? He had a manifest right to lay aside all thought and care pertaining to his support, and throw the responsibility of it upon his converts. And as it is evident that Paul lived in a most frugal manner, we see that the burden would not have been heavy at all. But he foregoes this right; he does it on principle, "that the Gospel of Christ be not hindered," 12; nor can he be induced to alter his course in this matter. "It were better for me to die, than that any man should make my glorying void." In preaching the Gospel he has nothing to glory of, for necessity is laid upon him; woe unto him, if he preach it not. The Scriptures pointed him to the case of Jonah, who having been commissioned to preach to a Gentile city, declined to obey, and was followed by the typhoon of God's

wrath, until he set his face to go to Nineveh. Paul knew that Christ was not to be mocked, and for him to decline obeying the command would have been to make for himself a hell upon earth. So he could not fully show his love to Christ by simply preaching the Gospel. But by renouncing his claim to subsistence, and working for his own support, he gave men evidence that his heart was in the matter; he was actuated by a sincere love to Christ and to the souls of men. It is the free-will offering that is most emphatic in the way of testimony. The Gospel was a free gift from the Lord; Paul wished also his own share in it to be a free gift. "Lest we should hinder the Gospel of Christ." Men are habitually influenced by selfish considerations, and they constantly attribute the actions of others to these; and in nothing are they more ready to suspect the influence of covetousness, than in the preaching of the Gospel. The Gospel is in its very nature unwelcome; it comes to strip men of their imaginary righteousness, and wean them from self-will and from sin; and nothing will please them better than some pretext for attributing

to the preacher selfish motives. As a matter of fact, we find that even in Christian lands ministers are by a very large class regarded as more solicitous to feather their own nest than to benefit their fellow-men. Paul considered it of very great importance that men should see his disinterestedness, not that he might be approved of them, but that his Gospel might thus be furthered.

Paul did not absolutely refuse to receive aid when it came from those who were already grounded in the truth, his fellow-believers, and when it was quite spontaneous. Once and again he received aid from the Philippians; and during the years that he was a prisoner in Rome, he seems to have received repeated aid.

Paul deeply felt the necessity of having characteristic features of the Gospel developed in his own life, in order that men might understand it. He points out the importance of this to Titus: "In all things showing thyself a pattern of good works." Thyself the pattern, the specimen. Oh, if every preacher would lay this exhortation to heart, and by the grace of God become what he would have men to be-

come! Who so fitted to commend a physician as the one who has been completely restored by him?—See also the beautiful verse, Acts xx. 35.

Some one lately said that nothing would more effectually secure for the heathen the sympathies of English Christians, than for a number of the most influential ministers in the chief cities of Great Britain, to leave their charges and go with the Gospel to China. But perhaps something else is to be desired before this. When we consider the immense wealth of England and other Gospel lands, and the great snare that this is to church-members, we cannot but think that the greatest blessing would come upon the home churches if many of their most esteemed ministers renounced their salaries, adopted a very frugal and simple style of living and gave some time daily to some humble employment whereby they might earn a subsistence, and then preach the Gospel without money and without price. At present, how many ministers are racking their brains to find the means of driving more truth into minds already crammed to bursting with truth. The

water in a well is of no use until it is drawn out and set a flowing among the plants. It is not instruction that church-going people want, so much as a spirit to carry out the instructions received; and they would not really lose if a good portion of the time of their ministers were taken up in an endeavour to body forth the disinterestedness, self-denial and love of the Gospel.

We are not, however, writing for the ministers of England and America, but for strangers and pilgrims in many lands. And the question for each one of us is, How may I profit by the example of Paul, and show my love to Christ in the most unequivocal way?

XIV.

WE shall find it profitable to consider Paul's faith. "Whose faith follow," he says to the Hebrews (xiii. 7), referring to those that were over them in the Lord. He unfolds to us a noble catalogue of those whose faith has

given them an honourable place in Scripture; but we do not find that Paul lags behind any of them in this grace.

It was in faith that Paul and Barnabas went forth on the first mission to the Gentiles, not knowing what would befal them. They went in the name of the Lord; they were heralds of the Cross, simply; they relied upon the Lord to bear testimony to the word of his grace. The Lord did bear testimony to them, but not in such a way as to overpower opposition; men rose up against them; Paul on one occasion was stoned and left for dead. Did such things dishearten him? Of the Jews five times received he forty stripes save one; thrice was he beaten with rods; in prisons more frequent, in deaths oft. And so it went on, all his life long. Did he lose faith? No; all tho' opposition he encountered only brought out more clearly his unswerving faith.

Did Abraham manifest his faith by going forth at the command of God, not knowing whither he went? Not less truly did Paul manifest his by going forth, at the bidding of God, not looking far before, preaching his way

through the empire of the prince of this world, till he reached Troas, and then, in response to the Macedonian call, flinging himself into Europe. He came to a place and after a while, by the blessing of God on his labours, he saw around him a band of Christian brethren and sisters, 'his joy and crown,' whose society was inexpressibly sweet to him, but had not power to detain him; he was constantly impelled to go forth to the nations that had not heard the Gospel.

Did Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Paul knew that in identifying himself with the despised Christians, he would be reckoned as the filth and offscouring of all things, and that he would suffer the loss of all things; yet be never hesitated to take the step, and never regretted it. Was it in faith that Joshua led the host of Israel around the walls of Jericho seven days in succession, and on the last day seven times? It was in no less faith that Paul went forth to declare the judgment of God against the self-righteousness of the Jews, the unrighteousness of the Greek religion and the iniquity of Rome.

Was it by faith that David overthrew Goliath? Paul too, animated by the assurance, My grace is sufficient for thee, stood forth in the midst of the philosophers of Mars' hill, and told them of the man by whom God was to judge the earth. The Old Testament worthies out of weakness were made strong; we hear Paul say, When I am weak then am I strong; I can do all things through Christ who strengtheneth me. "Though he slay me yet will I trust in him." said Job; Paul in the inner dungeon, his feet in the stocks, his back bleeding with stripes, his name cast out as evil, praised God in joyous hymns.

Paul had some special trials of his faith. His course in receiving believing Gentiles to church fellowship at once, making no distinction between them and believing Jews, forfeited for him to a great extent the sympathy of his Jewish brethren, and raised up for him a great number of rivals, who preached Christ of contention, and who were about as eager in their preaching to degrade Paul as they were to exalt Christ. It was most painful to him to pursue a course that would give pain to those whom he loved, and if it had been a matter of comparative indifference,

he would undoubtedly have yielded the point. But he saw that it was a vital point; and that anything like caste distinction in the Church of Christ would tend to its destruction; and he stood by his convictions to the last. The consequence was that for the last five years of his life he was a prisoner.

Paul had special trials in connection with the Church at Corinth. There does not appear to have been a church of much importance raised up in Athens or in any other city of Greece proper; Paul had laboured long for the planting of the Church in Corinth, and he expected it to be a means of enlightening all Greece; and it was a very great trial to him when some of the members were led astray into wrong doctrine and wrong conduct. But his faith did not fail him, and he was more than conqueror.

It must have been a great trial of his faith, to know that there was to be an apostasy, and that the church was to depart from the truth and purity of apostolic times and the man of sin to be revealed, sitting in the temple of God and showing himself to be God. After all the pains taken by himself and the other apostles to lay

faultlessly the foundations of God's spiritual and universal temple, how trying to look forward to a dark and dreadful period when a mock form of Christianity should be in the ascendancy, and the inspired word made of less account than the teachings of misguided men. But Paul wavered not in faith, nor relaxed his efforts to present every man perfect in Christ.

XV.

NO one that carefully reads the New Testament can fail to take notice that when Paul speaks about himself his words are worthy of all acceptation. Ordinarily, when a man speaks about himself, he may be a good man, he may be a humble man, yet we have hardly as much confidence as we would have in the same report made by another. But everybody is compelled to receive Paul's testimony to himself without a single grain of allowance. For it is perfectly evident that Paul has not the slightest

desire to magnify Paul. His absorbing aim is to magnify Christ, and he would trample a hundred Pauls under foot to accomplish this. Christ is all in all; *all* that is excellent and praiseworthy in *all* Christians. At the cross of Christ he sees humanity in its vileness and utter ineptitude to appreciate the good; sees the princes of this world, temporal and spiritual rulers, civilians and soldiers, Gentiles and Jews, all classes of men, combining to put to an ignominious and barbarous death, the divine Friend of man. Saul of Tarsus was commended and admired by many, but for months and years he devoted all his powers to the trampling out of all faith in Christ. But coming to the knowledge of Christ, he sees the utter unworthiness of all that men extol, and carries about in himself a sentence of death upon himself. And it is just as plain as day that he lives for Christ. 'For me to live is Christ.'

In Acts xx. we have an outline of the address which he delivered to the elders of Ephesus, when on his way to Jerusalem for the last time, and we may learn from this a good deal concerning Paul. He begins by saying: "Ye know,

from the first day that I came into Asia, after what manner I have been with you at all seasons." They knew him; to be with him was to know him; he was so entirely without guile that men did not need a glass window in his breast to find out what was going on within. There was no assumption of dignity; no fear that men would be wanting in reverence, if he made himself too common.

"Serving the Lord with all humility of mind and with many tears, and temptations which befel me by the lying in wait of the Jews."

If there had been any pride in his procedure, they would have known it. But they could testify that Paul had served the Lord with *all* humility of mind. The Lord was with him and by him wrought many miracles, and men were sometimes ready to treat him as a divine incarnation and offer sacrifices to him; but he was in no way lifted up by these maraculous attestations; as in other things so in humility he was recognized by this band of Chrstian workers as their exemplar. How is it with us? Are we lifted up when some gift seems to be more largely bestowed on us than on our com-

panions? If Paul served the Lord with all humility of mind, where is the preacher to-day who may indulge in self-complacency, even though he be a Spurgeon, a Moody?

"With tears." What a touching word in this connection. We can see Paul in the midst of his little band of converts, weeping as he speaks to them of some who have turned away from the truth and surrendered themselves to Satan to carry on the crusade against the Christians. Any thing that affected the cause of Christ went to his heart. He wrote to the Philippians "even weeping" of some who were really the enemies of the cross of Christ though they professed to be his followers.

Temptations which befel him by the counsels of the Jews. We can see these Jews, seeking a private interview with him, and remonstrating with him upon his course; appealing to his feelings, his love of his own people; pointing out the importance of retaining his influence over them; and in a word, doing their utmost to hinder him from going on in such an uncompromising and levelling way.

"How I kept back nothing that was profitable to you,

but have showed you and have taught you publicly and from house to house."

This was one of the temptations, to keep back something that was profitable to them; to this temptation, many, who call themselves successors of the apostles, have basely yielded. "God's gift to man is too recklessly free, too magnificent; to endue them with the plenitude of Gospel liberty would be like casting pearls before swine; nay, we will keep the truth in our hands and give it to men as we see they can bear it; and this will keep them in a healthy dependence upon us." Paul would have nothing to do with such carnal and faithless reasoning. It is not for a messenger to keep back part of the message. He was solicited and urged and menaced and waylaid, all to stop him from declaring that whosoever believeth on Jesus hath remission of sins. It is noteworthy that while the "successors" of the apostles have kept back what God has given, they have been prodigal of their own, and are to this day, ever and anon, finding some new article of faith to bind upon the consciences of men, Rev. xxii. 18, 19.

Paul was not satisfied to preaeh the word in the eongregation, he must needs go from house to house and press the truth home upon the hearts of believers and enquirers. His feet were shod with the preparation of the gospel of peace. Love winged his steps. How beautiful upon the mountains are the feet of them that bring good tidings! and no less beautiful in the streets of a eity.

The photograph eontained in these two verses gives us the lineaments of Paul unmistakeably. It is the likeness of Paul the servant of the Lord. When we see a servant we think not so mueh of him as of the Master. Love to Jesus, and the sense of the love of Jesus, bring forth these fruits: Love to men, zeal for their salvation, belief in the possibility of it, boldness to announee it, humility, longsuffering and forbearance, tender sympathy, grief, loyalty, faith, self denial, persisteney in well-doing.

XVI.

CONTINUING his discourse to the elders of the Ephesian church, Paul says:

"Behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me."

He is bound in a figurative sense. He has an overmastering conviction that his going to Jerusalem will be for the glory of Christ. He has no personal aims; is not expecting any personal advantage; it is made sufficiently evident that he is to encounter fierce animosity; yet he cannot but proceed. Reading the catalogue of his sufferings in 2 Cor. xi. one might suppose that he had had his full share of the afflictions of the Gospel. He was most tenderly attached to the Christians in Ephesus, in all Asia Minor, in Macedonia, in Achaia; their love was the richest of consolations to him; nevertheless, he was ready to turn from these dear ones and enter what might prove a den of lions. It was

as the champion of these churches that he went. He would fight in their behalf the good fight of faith in Jerusalem. He does not count his life dear unto himself: thus it has become unspeakably dear, of singular value to humanity. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Some desire martyrdom, because it seems to them such a grand thing, so sublime, to attach for ever to oneself the regards of less distinguished Christians; but Paul had got well beyond the influence of such considerations. He was dead to the world and alive unto God. But it is a privilege to suffer with Christ that we may reign with him; Paul knew that his sufferings on behalf of the Church, would be the means of nerving many others for the battle with sin.

"So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

To finish his course with joy was the aim ever before him. To common men, it would seem very illogical for a man to account for his

willingness to undergo bonds and unknown afflictions, by saying that he wished to fulfil his course with joy; but Paul knew of no joy apart from obedience to Christ. John and James little knew what they were asking when they sought for the privilege of being at Christ's right and left hand when he should come into his kingdom; it was really the privilege of being crucified with him; nor did they then understand that a time was coming when they would regard *this* as *the* privilege. Let us like Paul aim to finish our course with joy; which supposes the running of it with all fidelity, perseverance and self-crucifixion. When our life has given the fullest demonstration of the grace of God, then we can finish it with joy.

Though he knows not definitely what is before him, yet it is strongly impressed upon him that he will not again meet here below those whom he is addressing. He takes them to record that he is pure from the blood of all. The special reason for saying this, is the fact that grievous wolves were afterwards to enter in, and that even from among themselves should arise teachers of error, and many would be

seduced. He takes them to witness that these things are not due to any negligence or unfaithfulness on his part. Paul felt that the time of his life preceding his conversion, might suffice for the deadly war waged against the best interests and hopes of mankind; he could not bear the thought that he should now at any time fail of doing all that he might do for their salvation; he was determined, by the grace of God, that no man at the judgment should have occasion to say to him, If thou hadst been more outspoken, more earnest, more persistent, more loving, more holy, I might have been won. What an awful thing *not* to be pure from the blood of all! These elders knew that during the three years Paul had spent with them, he had ceased not to warn every one night and day with tears; every one; the elders were to remember this example, and *thus* watch. How far was Paul from resting content when he had led a man to Christ. He looked upon a converted soul as a ship that has received her true master and who sets sail for a distant port, through perilous seas. Paul knew the tendency of men to lose their first love (Rev. ii. 4).

But Paul has words of cheer for them :

"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

The best of all is, God is with us; so said Wesley; and so undoubtedly thought these elders of the Ephesian church. They were not to despond because days of trial awaited them, but get ready for the trial by taking to their hearts the gracious words of Christ. The word, believed on by them, was able to build them up, even though they should be as persistently annoyed as were the Jews who, in the days of Nehemiah, were engaged in building the walls of Jerusalem. Men glory in the power to build pyramids and towers, but the world of God is silently rearing an edifice that shall overcanopy the continents of earth and survive the wreck of time. Paul loves to speak of the redeemed as "sanctified." Shunned and despised by men, the time draws nigh when it will be seen that this and only this is blessedness, to have an inheritance among Christ's sanctified ones.

XVII.

PAUL goes on to say to the Ephesian presbyters at Miletus :

"I have coveted no man's silver or gold or apparel." Eph. xx. 33.

Paul reminds them of those features of his own character which he wishes them to bear specially in mind, and which they might be specially tempted to forget. They would perhaps some day he tempted to say, 'Oh, Paul was an uncommon man, very peculiar in his ideas, carried away hy his zeal for God into certain excesses of religiousness which it is not necessary for ordinary Christians to imitate. These things were well enough for a man of Paul's pcculiar temperament; hut we must not lose sight of what is due to ourselves, our families, our position, and the like. Covetousness is a very had thing, and God forbid that we should ever be tainted with this sin; still it is fitting that they who profit by our ministrations should give us the means of living in a

respectable way.' Very true; but Paul had learned of Jesus that the best way to do battle with the spirit of covetousness and keep it out of the church, was for the preacher to put his own protest against it into the most unequivocal form. All that knew him should take knowledge of the fact that he was not actuated in any thing he did by a desire to receive from men pecuniary aid. There is no imputation more readily brought by men than this: it is the most natural thing in the world for them to account for any procedure by saying that it has its spring in the love of money. If there is the merest shadow of an occasion they will say this of the missionary and the minister. If in the days of Paul the love of money was an evil that had to be fought with faith expressed in the most unmistakeable form, much more is it the case now. Mammon was never mightier than now. The Pantheon at Rome is converted to a nominally Christian church, and Cybele, mother of the gods, is replaced by an image designated Mary, mother of Jesus. Some of the most imposing thrones in what we call the temple of God are reared by Mammon, but he has taken

to himself some modern names. If ever there was a time when the instructions of Jesus needed to be carefully followed, it is in a day in which wealth is having such tremendous sway as is now the case. The life of the Christian must say conclusively that he covets no man's silver; and to this end it is necessary that they who take the lead in the church, even ministers, should very emphatically show this of themselves.

"Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that, so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

He had laboured with his own hands to earn the necessaries of life, *that no man might be able to surmise that he was pursuing the vocation of a preacher of the Gospel as a means of subsistence.* We have italicized this because Paul considered it a point of great importance, and Christians now, for the most part, think it a point of slight importance. If we read our Lord's instructions

to the twelve or to the seventy when he sent them forth, we cannot but see that he aims at this self same thing: perfect manifestation of perfect disinterestedness by all entrusted with the Gospel. Paul plainly tells the leaders of the Ephesian church, that he wished them to follow his example in this particular; not only in working for their own support, but for the support of some who might be laid aside by illness, or who might not have sufficient strength for manual labour. If we rightly apprehend the apostle, he would have this body of workers like the local preachers of the Wesleyans, who follow secular employment and yet preach. But these are elders. It seems to us desirable that the minister or pastor should give all his time to the positive duties of his vocation. Paul however did not; and we are thus led to the conclusion that the point brought out above is of such importance in the estimation of the great Head of the church, that the spiritual results of a Paul-like disposition of one's time would be greater than if all the time were surrendered to the specific work of a preacher.

The common opinion is that altered circum-

stances forbid our finding in this particular of Paul's procedure a standard for our own conduct. But surely the *principle* must be laid hold of; the necessity of putting our unworldliness into a form that all must be compelled to recognize. Paul clinches what he says by bringing in a beautiful word of the Lord Jesus. "It is more blessed to give than to receive." He came not to be ministered unto but to minister. This gracious word runs through all the teaching and through all the life of Jesus. He asked the Samaritan woman for a drink of water; but what he was really intent on was the imparting of the water of life to the poor sinful woman. Paul had made himself thoroughly familiar with this feature in the character of Jesus; and he passes on to us the necessity of exemplifying it in all our walk and conversation.

XVIII.

WE propose now to consider those facts in Paul's life about the blamelessness of which some have entertained doubts.

First, there is the sharp contention between Paul and Barnabas regarding John whose surname was Mark. On a previous occasion, Mark had set out with them, but after having accompanied them for a short time, he lost heart, his ardour cooled, the difficulties appeared to him too great, at all events, for some reason or other, he left them. When they were about to set out on the second itinerancy (some years having elapsed in the interval) Barnabas wished to take his relative Mark with him. Paul decidedly objected. Barnabas did not see the force of Paul's arguments and still maintained that Mark should go with them. Paul we may suppose spoke somewhat after this manner :

" There is a principle involved in this matter. Nothing less becomes a Christian than instability, especially when a ministration of the Gospel is committed to him. What would be thought

in the Roman army, if a soldier, sent forth with others on an expedition of much hazard and difficulty, should leave his comrades and return to headquarters? It would be regarded as a very serious offence, and the authorities would feel the need of expressing their displeasure in such a way as to hinder others from following the example. The cause of the Lord Jesus is more important than that of the Roman Imperator; and I therefore think that Mark is not the one who should be chosen to accompany us."

Barnabas.—All that is true enough and I admit the force of your comparison. But brother Mark has seen his error and truly repented of it. He is desirous of showing us the reality of his repentance, and I think we should give him the opportunity. I believe he is the best man we could have to go with us.

Paul.—I cannot consent to it. What is the use of probation, if when we have tried a man and found him wanting, we should act as though he had never failed. I do not think it is the will of the Lord that your nephew should go with us. Silas is a dear Christian brother against whom no man can say anything, and

he is the one to go with us. Mark preferred the home work to the foreign and he should be allowed to prosecute it.

Barnabas.—My dear brother Paul, if you will pardon me for saying it, I think you show a little too much self-will in this matter. If our Lord Jesus Christ has received his servant Mark back, and extended to him his forgiving love, is it becoming in you to put a stigma upon him at this time, by rejecting him?

Paul.—Jesus has forgiven him, no doubt, but I do not see it to be the will of the Master that Mark should accompany us on this tour. You are afraid of hurting Mark's feelings; but in a matter of this kind it will not do to be swayed by considerations having regard to the feelings of this or that brother. None of us liveth to himself. We must seek first and seek ever the will of the Master, which is, the good of the cause. Believe me, it is better that Mark remain behind this time and Silas go as our minister.

Barnabas still insisted, but Paul was inflexible. Each of them was thoroughly persuaded that he was right. Neither of them would

recede from his position. We can imagine now some third brother intervening, perhaps old Ananias.

Ananias.—Dear brethren, I beg of you, be at peace. Peace is too great a treasure to be sacrificed lightly. It may cost you, brother Paul, something to give up your feeling on the subject; or it may cost you, Barnabas, much to give up your wish to have Mark with you; well, by giving up that which you have at heart, you will both of you show how dear to you is peaee. Who now is to have the privilege of being first in this matter of concession? Is it Paul? is it Barnabas? which?

Paul.—Dear Ananias, you do not understand the matter. The question relates not to my will, but to the Master's will. We must take Silas.

Barnabas.—It is not the will of the Lord that Mark should remain behind. I am convinced of it. I am very sorry to differ from Paul and to seem to be contentious, but Mark must go with us.

They parted for the night. The next day Paul met Barnabas and said to him: "Let

us divide. You go to Cyprus, taking with you whom you like ; I will take Silas and go to the continent." Well, says Barnabas, I think that is the only solution of the difficulty. And so they settled it. Thus instead of one missionary party, two were formed. Thus we see why the Lord did not bless the recommendation of Ananias. If Barnabas had given up Mark, or Paul had given up his opposition, there would have been only one expedition. The whole was ordered for the furtherance of the Gospel. And the Lord saw fit to separate Barnabas and Paul, that the latter might be more free for the grand enterprize that burned in his heart. We hear little more of Barnabas ; but we hear much of Paul, and eventually we find Mark labouring with him and greatly prized.

XIX.

THERE is another incident related of Paul about the blamelessness of which some may entertain doubts. It is found in Acts xxiii. 1-5. Paul was brought before the Sanhe-

drim by the authorities, in consequenec of the tumult that had taken place in Jerusalem near the temple. The fortress of Antonia, overlooking the temple and connected with it by a flight of steps, was garrisoned by Roman troops. The commanding officer had snatched Paul from the hands of the people when they were about to kill him; but failing to understand what the particular crime was that had evoked such indignation, he convened the Sanhedrim and placed Paul before them. Paul began by saying, "Men and brethren, I have lived in all good conscience before God until this day." He pleads not guilty. He asserts his innoecnce; declares that he has been conscientiously serving God all along. This was more than the high-priest Ananias could bear. He looked upon Paul as chief among sinners. It was bad enough for a man to be a Christian; but to go about the world breaking down the middle wall of partition between Jews and Gentiles by offering salvation without circumeision, was a height of iniquity perfectly appalling to the mind of this eeclesiastical dignitary. So he eommands those who are standing beside Paul to smite him on

the face. Since that day a great many Christians have been placed before judges of the Ananian type; men that looked upon an assertion of innocence as an outrage to be immediately resented. How does Paul take it:

"Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? They that stood by, said, Revilest thou God's high-priest? Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

The question is, Did Paul show a becoming meekness in replying as he did? Do not his words denote that he was carried away by an angry impulse? Should he not have quietly submitted to the injustice? Is he not after all a man of like passions with ourselves?

We remark that Christian meekness does not take away from us the right of vindicating ourselves, or of protesting against any injustice that may be done to us. When our Lord was in the hands of his enemies, and was smitten on the face, he said, "If I have done evil, bear witness of the evil; but if well, why smitest thou me?" Paul had for twenty years been

encountering the animosity of Jews and Gentiles, and had often been brought before tribunals, had often been scourged, imprisoned and the like. We have abundant evidence of the most conclusive kind, of his meekness and self-subjection. But we find that he does not hesitate to assert his rights in the presence of injustice. In Philippi, he would not come out of prison until the magistrates themselves had come to apologize for the wrongful imprisonment, and open the doors of the prison to them. This he did for the sake of the church and of the cause. And on the day of the tumult in Jerusalem, the Roman authorities were about to scourge him, when he remonstrated with them, pleading his citizenship and his innocence. Be it observed that on these occasions he pleads the right of citizenship when the thing claimed was by all ordinary rules of justice his. No man may be treated as a culprit till he has been proved a culprit; and it is the violation of this rule that Paul protests against.

To order him to be smitten before the investigation had even been begun was such an open and flagrant violation of justice that Paul ex-

claimed against it with what seems to us a justifiable indignation. The high-priest Ananias was clothed in white, as though he were the embodiment of purity; yet he was a man of scandalous life and had a little before been sent to Rome for trial. Paul calls him a wall, in the sense of being an obstruction. Paul, not knowing him to be the high-priest (some would translate it, "not considering him the high-priest") said: "God shall smite thee." He seems to have spoken by inspiration, as, not very long after this, Ananias fell by the hand of an assassin. There is nothing in the language that is not justified by the facts. Nothing had yet been brought forward to criminate Paul, and the very party that was to judge him commands him to be smitten for having asserted his innocence. Paul is brought before a great many tribunals in succession, before he is removed to Rome, and his bearing is always characterized by self-possession and dignity, without any impeachment of his humility and submission to the will of God.

But if we suppose that the highest style of Christianity consists in the complete suppres-

sion of every thing like spontaneousness and naturalness and warmth of feeling and expression, in an imperturbable placidity, then we shall find fault with Paul for having spoken out in such blunt and rude terms. This however, as we understand it, is not the highest type of Christianity. Paul could be angry and sin not, for his anger was free from all admixture of selfishness.

XX.

PAUL remained for five years a prisoner in the hands of the Romans. As in the case of our Lord himself, the Roman authorities cared very little for the points at issue between him and the Jews, if indeed they could understand them. But it was sufficiently evident to them that there was a very intense feeling of hatred towards him entertained by the Jews. It seems that his freedom could easily have been obtained if sufficient money had been forthcoming. Felix hoped that the various bodies of Christians throughout the world might make

up a handsome sum of money and purchase his release; so little did he understand the principles by which Christians were governed in those days. Two years he kept Paul in prison, to the great satisfaction of the Jews. We have very little information concerning Paul in that period. He had liberty to see his friends. Luke was with him, no doubt, as he had accompanied Paul from Macedonia to Jerusalem, and afterwards accompained him to Rome. We are strongly of impression that it was during this interval that Luke wrote his Gospel and also the Acts, with the exception of the last two chapters. It was a period of leisure, and he was in a place where he would have all the facilities needed to obtain "perfect understanding of all things from the very first," to use his own words (Luke i. 3). We conceive of him as having daily communication with Paul; while thus engaged. In the accounts of Paul's labours, in the Acts, there is a careful abstinence from every thing like laudation or even apology of Paul. It is a simple statement of facts; and, as in the rest of Scripture, the truth is left to justify itself. The strong feeling of jealousy

and animosity entertained by the Jews in Judea towards Paul, would lead to a great deal of misrepresentation, and it would he felt as eminently desirable that there should be on record a simple narrative of his course. Quite apart from the human considerations, and yet operating through them, was the purpose of the Spirit of God, the design of the great Head of the Church, to give to Christians of all ages an inspired narrative of these things. It is matter of great thankfulness that Paul was accompanied by one so well fitted to commit to parchment so lucid an account of these important events.

The voyage to Rome occupied about six months, August to February or March, including three months spent at Melita. Paul's patience was severely tried at this time, and nobly stood the test. He could think of 100 places where hands of Christian brethren and sisters were all anxiety to hear of his welfare, and where some words from him would be more welcome than any mere earthly good; yet, there was but a continued succession of delays, impediments and disasters. Yet we find him accommodating himself at once to the circum-

stances, and heartily endeavouring to do all the good possible to those with whom he sailed. Though modest and unobtrusive, he came at length to be recognized as the master-mind among them ; by prayer he had obtained from God that none of them should be lost in that terrible shipwreck, and it was in listening to his counsel that their preservation was effected. Our modern science is doing its utmost first to guard our ships against shipwreck, and secondly, to make shipwrecks as little fatal as possible. Every large vessel has her fleet of small boats to which the endangered may betake themselves, to say nothing of swimming belts and the like, and rockets wherewith to summon help from the shore, life-boats, coast-guards, etc.; yet every day there are wrecks and it is seldom indeed that a ship with 276 souls on board goes to pieces on a rocky shore, without the loss of a single life. Perhaps, after all the repugnance that sailors are said to entertain for religious passengers, a praying man on board is a greater help than those that are generally relied upon.

A few verses at the close of the Acts sum up all we know about Paul in Rome, except what

we can glean from the epistles. He dwelt in his own hired house, under surveillance; he could receive visitors, and did receive all that came, and he had daily opportunities of preaching the glorious Gospel, though an ambassador in bonds. The person of an earthly ambassador is sacred, but not so the person of one who comes as a legate from heaven. In the last chapter of Romans we have a good long list of the names of the Christians residing at Rome, and we can conceive of the blessed meetings that these would have with Paul. After a while it became known to the churches in the Levant that Paul was in Rome, and they gladly opened up communication with him. The epistle to the Ephesians, Philippians, Colossians, to Philemon, and the 2nd to Timothy were written from Rome. There is evidence in the last chapter of this last mentioned epistle, that Paul, after two years' residence in Rome, was permitted to make a flying visit to the East, (Corinth, Troas, Miletum) and returned thence to Rome to answer the charge brought by the Jews against him before the Emperor Nero.

XXI.

WE conclude this series of articles with a glance at the words with which Paul greeted the prospect of death, in writing the 2nd letter to Timothy.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth these is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

It appears from the same epistle that Paul, having already once appeared before the Emperor (Nero), expected to have soon to appear again. He expects to be condemned. The Emperor is now aware that the case is not merely one in which Jewish orthodoxy was endeavouring to suppress a malcontent. The Jews had drawn his attention specially to the fact that Paul had been making war upon the national religion in all parts of the Empire, and planting in every city churches that boldly denounced all religions that did not look to

Jesus Christ as the one Saviour. But if this was the outlook of the prisoner, Paul, as regards this world, the question arose, what is the outlook as regards the heavenly tribunal? The prospect here was animating in a high degree. He looks and lo, instead of the Judge and the awful procedure of a High Court of Judicature, he sees a crown of righteousness in the hand of the King of kings, and hears already the divine plaudit, Well done, good and faithful servant, enter thou into the joy of thy Lord.

"I am now ready to be offered." He was now ready because he had fought a good fight, a thirty years' campaign; he had finished the course assigned to him by the Master; nor would he have felt it fitting to leave this world for the joys of heaven, unless he had fulfilled his course. Paul was not one of those who look upon salvation as a means of getting to heaven. He had been diligently serving for many years in the army of the great adversary, doing unutterable damage to the cause of the children of light; and he had no idea of being introduced to the saints' everlasting rest until he had made war upon the army of death in which he had

been previously serving. Nor had the great Head of the church any such idea. In the very hour when he first appeared to him, He said to him: "I send thee to the Gentiles, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." It is a grand thing for a Christian, at the very outset of his course, to get the idea that he is raised up to do a work for the Lord Jesus among his fellow sinners. The processes by which the Lord shows his servants their corruption and weakness and fallibility, are not intended to make them weary of this present scene of labour, but to lead them to put on the armour of God and to be strong in the grace of the Lord Jesus Christ.

'I have kept the faith.' He had done this by receiving the testimony of Scripture as to his inability to render of himself any acceptable service to God, and by receiving its testimony as to Christ's willingness to lend him his power and wisdom and goodness all the time, world without end. He kept his body under; he laid aside every weight; he parted with every thing

dear that hindered his entire devotion; he regarded himself as dead, crucified with Christ; he kept himself in the realization of God's love; he abode in Christ as the branch in the vine. We are kept by the power of God *through faith* unto salvation.

He is in prison; more severely treated than during his first two years in Rome; still he is permitted to enjoy the society of his friends to some extent. It may be that Cæsar delayed the decision in his case, in the hope that he would recant and burn incense before his statue. Paul knew not how long it might be before he should be again summoned to the imperial presence. He thinks it likely that Timothy and Mark may be with him before that. He even bids Timothy bring some things that were left behind when he was at Troas; a cloak, some books, some parchments. Most affectionately and earnestly and solemnly he adjures Timothy to be faithful to Jesus. He had seen so many fall from their own steadfastness; so many get weary of the protracted fight and begin 'to take it easy'; he knew by the spirit of prophecy that in the perilous times now coming many would

depart from the faith and be 'lovers of their own selves'; he is most anxious that the same spirit which the Lord had given him should be in Timothy after his departure; that the Elijah should have an Elisha.

Paul is no more in the world; Timothy is no more in the world; but you and I are in the world, having the same promises, the same Saviour, the same love, the same ocean of sin heaving around us. Why should not the Saviour have as devoted representatives in this day as in the days of Paul, Peter and John? Is it in vain that we have now for so many weeks been contemplating the character and work of Paul?

FINIS.

Seroor Feby 5. 1852

My dear Mother and sister.

You see that the Lord has brought me to another domicile. If I mistake not I intimated in my last that should ill health oblige Mr. Hagen to quit Seroor for Bombay, I wd perhaps take his place for a couple of months or so. So I left Bombay on the 13th Jany to come hither, proceeding by boat to Pennell (opp. B. 24 miles) where I met Mr. Hagen & family. He placed his bullock-carriage at my disposal, as it was returning to Seroor. I used it occasionally, especially at night to sleep in. With me was a native Christian, named Narayan, who had been in the Lunatic asylum, and who was going to his own village. I was very near having another crazy person in my charge, a young German, who it was thought might be benefited by a pedestrian ~~tour~~ tour. I had but little taste for the society of such, but as I thought it might be the Lord's arrangement, I made no objection. However just before starting, that poor young man became so much worse, that they were obliged to send him to the Asylum. As for Narayan, there was nothing peculiar in him except a slight tendency to imbecility. In some things however he had better sense than others; for instance, he was anxious that I shd lose no opportunity of preaching the gospel. I think that insanity is very common in this country. I have heard it remarked that an unusually large proportion of Europeans become deranged in this country. I was about a month from Pennell hither, a distance of 107 miles; but then I spent 3 days of it at Poona. I walked 24 miles the day I went to Poona, and 22 miles the day I left; so you see I am as strong as ever I was in my life. I stayed there at the house of Mr. Sprague. Mrs S. is Mr Cassidy's sister. I was treated there with the greatest kindness. To show how people may be lost in India, Mr Cassidy's mother told me that she came out from England 34 years ago. Supposing her relations had gone to America & not knowing their whereabouts, she had never written. Supposing her dead, they had never written. Mr. Sprague visiting England, 2 or 3 years ago discovered them in London, and introduced himself as the daughter of their sister Agnes. They learned with astonishment that

their sister whom they had supposed dead for 30 years, was still living. Still more surprising, a brother of Mrs Cassidy, had come out to India, a great many years ago, and died here, without her knowing it.

This country (the Deccan) is a high table land, with hillocks here and there rising still higher. The streams are few & inconsiderable, as the fall of rain here is much less than in the Concan. There is but little vegetation, and in every village ruins of former buildings are a conspicuous portion; so that on the whole an aspect of desolation prevails. And it seems a not incongruous thing that desolation and idolatry should go together. The people complain of the government, even imputing to it the deficiency of rain. But were habits of enterprize & activity existing among the people, there would be an abundance of water; and the government, bad as it is, is better than the country has known for 1000 years probably. The capacity of the soil is very great. Dr Miller here at Sirur, has in three years been enabled to create one of the most beautiful gardens you can imagine. The whole wilderness here may easily blossom as the rose, when once the enemy that reigns in the hearts of this people has been driven out. — I had not been here many days when yours of Oct. 5th came and found a cordial welcome. A good long letter. If there had been an additional sheet in it from Kate, and a half sheet from Ma, it would have been still more welcome. And if there had been a sheet or two from Frank, and some thing in it from Nat, what a letter our it have been. And if Pastor Humphrey and Lawyer King had added their mite, I should have been rolling in unmerited wealth. And if Mrs Lee had lent a hand, but I must stay my pining wishes and come back to sober facts. To begin with one of the soberest. I yesterday received a letter from Mrs Lee, dated in January, 1850, and which in deep disdain and bitter condemnation of the coach spirit of this age, — had consumed two years and one month in travelling to its destination. I gain it a cordial greeting nevertheless; but would have liked to hear from it the story of its wanderings. To my enquiring look, its only answer is SHIPLETTER. — The only way in which I can explain the long silence of Frank mentioned by you, is to suppose that he was on his way round to the Eastern states. He is another of his years gone to join the score or more of those that are in the presence of God

testifying against him, and saying, Cut it down, why cumbereth it the ground? Or has he indeed a well-grounded hope of acceptance through Christ? — You will ask how I was enabled to come up here, pecuniarily. A native Missy Assoc. connected with the native church had been formed in Bombay, and a little fund contributed. What to do with this fund they did not exactly know. They were much pleased when I agreed to take of it what I should need. The day I left Bombay, Mr Miles sent me a note enclosing 20 Rupees. The day I reached Sirour I rec'd a note from an excellent though unknown brother, (a Plymouth bro.) Mr. Molesworth, enclosing 100 Rupees, ½ to aid a new Temperance periodical, and repeating the other ½, adding "If you have any personal need, and will freely & simply accept the money as one of the love-tokens of your faithful Father in heaven — how happy shall I be." But I have no personal need. Two or three days after wards I receive a letter from a gentleman in Bombay, saying that a Mr. Platt of Phila had requested him to pay Mr. O Borren 200 Rupees for self or Mission, as he pleased. This I transferred to the Mission, half for Mrs Hume's schools, and half for Miss Farrar's schools. Had the money been placed at my disposal in America I should have felt it my happy privilege to convey it to you. But being at my disposal in India, Providence seems to intimate a different application. And kind Providence has not forsaken you. In a pecuniary point of view I support your situation since Pa's death, has not been more than for 5 years previous. Nor do I think, if your faith be right you will yet be suffered to want. I suffer no doubt in the estimation of some, but it is a consolation that you approve. I was telling some native Christians the other day about you, your dependent situation, and the blame I had incurred for leaving you to Providence, and they asked what your feelings were with respect to my course. I was happy to tell them that in all these trials, my mother & sisters had grace to rejoice in the course pursued by me. This pleased them much. 7th I must qualify what I said in favor of the Gov't, by the remark that former govts were rapacious if it is true, but then the money was all spent in the country; whereas what the English obtain, they carry off and spend in a country four thousand miles off. And when we consider the extreme poverty of the people, the great mass of them earning in a month not more than a good mechanic earns in one day in America, and then look at the immense revenues raised by the E. I. Company, the contrast is a painful one, a disgraceful one. — I saw the other day, a native Chr. woman, nearly 90 years of age, blind, deaf and bent over double, yet retaining her mental faculties, & her interest in all that is going on. She is the mother of Dajiba, one of the first converts in Bombay, and lives with him in a village near Sirour.

I spent a few days with them last week, preaching in that & illage & neighborhood, and enjoyed it much. They were much pleased that I should live in their fashion, eat their food; but really I do not know how any thing could be better. I am sure you would have liked one of their dishes called खीर, (khir) only I think you would have wanted a spoon. But I behaved as though I had not the most distant acquaintance with knives forks tables chairs and similar artifices of a luxurious age. As for that aged Christian mother she seems to be serenely waiting for the time of her departure. It is a delightful thing when dilapidation has so far proceeded in the earthly house to know that there is a heavenly one, rising glorious & majestic & radiant like the transfigured tabernacle of Jesus on the Mount. – This is a military station, requiring the presence of about 3 Europeans, 1 of them a physician. I think I suppose was a reason for its being made a mission station. There has been gathered a native church of about 20 members, several of whom are preachers. There is much more readiness to hear the Gospel, in this region, than in Bombay, and more readiness to embrace it, though the converts have been principally from the lower castes. – I returned yesterday from a village not far off where I went on occasion of a yatra (religious) held there. They were not quite so ill disposed as I had found previous audiences. Some got quite angry in discussion, or rather because they could not carry it on. They mutinied at the determination to abide by the ways of their fathers, good and bad, as a reason why we should give over preaching. I told them that my duty to preach to them was quite independent of any determination of theirs. They however might listen or not as they pleased. One of them pointed to a great stone that was lying there, and told me to lift it and carry it a mile; they would then believe, but not till then. I told them I had no such ability, and that the Christian religion was to be tried by no such test. If they took that for their test, they only condemned themselves; for I supposed that no one there was ready to perform the feat. In self defence the man said he could do it. But he did not favor us with the performance. Instead of that we were invited to witness a miracle that was about to be performed by a votary of Khandobá. We repaired to the spot, where a great crowd assembled in front of the idol, and 16 carts from neighboring villages were brought & fastened one to another. Said devotee was to have hooks inserted into the flesh of his back, ~~and upon~~ to which the 16 carts were to be fastened and so he was to draw them and give unimpeachable evidence that Khandobá was in him. It was not till after nightfall that the man appeared and it was quite impossible to see how much was imposture & how much was not. I suppose the hooks were actually inserted in his back. The carts were placed where the road just begins to slope downward toward the

river. All that was necessary was to get a start, and the train would move on of itself. Darkness and the crowd of friends about the foremost cart, hindered from seeing much, but I saw some tugging away at the reluctant wheels, till the train was started. After this there was no difficulty. The devotees left the people to bring the carts up again, and came back to receive the worship and the gifts of the deluded people. They then triumphantly asked what I thought, and I gently told them. When asked why their god did not drag the carts up some steep hill, they said their god was there and not at the hills. Later in the evening Ram chandra (a preacher) was speaking about duty to parents, how far it extended. An individual denied that it had any limits. He said that parents were in the place of God to children, and if they should command it to lie, to steal, to murder, it was its duty to obey. Ram chandra made answer, 'You are quite willing that your children should obey their parents in every good thing; only they must be obedient when told to violate God's laws.' The same man afterwards said that it was impossible to be an infant or take a step without committing sin, (meaning that an ant would be killed, or some injury done to life) and so there was no use in giving ourselves any trouble about it. Besides one had but to utter the name of God, and all his sins were done away at once. When such notions have possession of a mind you can imagine what little attractiveness there is about the Gospel Scheme. The people passed the entire night & some part of the next forenoon in listening to songs and stories, religious and licentious. It is impossible for them to see that obscenity is an incongruous element in religion. The principal singer I supposed was a woman, being in female attire and covered with ornaments; but it was a boy. At day-break I drew near, and induced a part of them to listen to me, while the rest slighted their ground and went on with their performances at a little distance; and I gave them an extended account of Jesus Christ and his religion. The old request was repeated; Show us Jesus Christ; let us see Him and then we will believe. What use is an unseen Saviour. I told him they must believe on Him, and then he would reveal himself unto their souls. They pointed to the idol, saying 'Here is our God; we can see him; we would be great fools to leave him for one we cannot see.' What you see, I said, is only a stone, carved and painted. No man hath seen God at any time. — We left them and returned. — I am urged to visit Ahmednuggur and will probably do so some time this month. — Mr Allen & Bissell you know are stationed here. They are studying the language. I find them very agreeable companions. — They together have charge of a school in

In these villages, one is almost always sure of getting an audience of Mahars at least. Generally all classes are disposed to listen for a little while, perhaps from deference to the Sahebs; but the Mahars & other low castes seem to listen with real gratification. They occupy a place outside of the walls, which is their ghetto. In one village, where a Madar convert belonging to this mission resides, the people utterly refuse to hear Missionaries, so great is the indignation

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mation experienced at the sight of a Christianized Mahar: but his own people are very favorable, perhaps ready to join the church, only very timid. The Mahar Mang & gain much in point of dignity & comfort by becoming Christians, and much evidence of conversion should precede their admission. In another place too, we visited a Christian family. I enclose a letter for Mrs Lockwood, wife of Capt L.'s bro. Kindly send it. Will not Harriet enclose it in a note of her own? They wd doubtless be gratified to know of you. Dear Souls all, I commend you to our God. May he perfect that which concerneth you, and make you one & all meet for the inheritance. Greet all dear friends. Geo Bowen

Monday Sept. 11 1855

to make a beginning of the letter to-night, though it is past 11, and then I will feel myself bound to continue it to-morrow. If I had anything of a specially interesting or cheering character, I would not need to have to force myself to write the dear words that are at the head of this letter. But things around me continue much as they were. That is, to the eye of man. Who knows what delightful harbingers, what dawning prospects of approaching good may the eye of God. We have a light that shineth in a dark place; we see the light, but little else. But suddenly we come upon the day. Meantime let us have the day-star in our hearts. If we have not learned to wait, we are not fit for the kingdom of God.

I am deeply pained by the accounts concerning Humphrey. I am not so much surprised. I have been aware for some time that he was intemperate. I had lost all confidence in his stability before I left America, and said to the Professors that he was unstable as water. The guilty vacillation of his course since has been in keeping with what I then saw.

about you all. Mrs. Hayden sends her love to you, as does Mr. Dwight. I almost forgot to mention that I had a long letter from Mr. Wilson, & other letters, which I will say there, & the Deaths in Mr. Wilson's family. They saw Dr. Cummings, & the accounts he received from Mr. Wilson & others, were very encouraging. They expected to see him at Paris, & then to make a visit to Mr. Wilson.

I saw with little satisfaction, my dear Harriet, your intimacy with him; for I believe you would not benefit him; he has a nature that swallows up good influence as the sand swallows up the shower; and I may morally sure he would not benefit you. The chief injury he has done you is in monopolizing so much of your interest, which if it had been bestowed on common people would probably have been so much blessed to them. You know you have always had a passion for precipitating the full force of your interest upon some out of the way uncommon character, and thus you have done great injustice to the claims that ordinary people, who may be in the sight of God of ~~great~~ equal worth, have upon you. Excuse my this structure. —

You will have heard of the death of Mr. Nisbit, the Ch. Miss'y here, one of the best men I ever knew, or to whom I was strongly attached. The whole Christian community here regarded him with great veneration. He had a remarkable love of the Word of God and a most happy manner of expounding it. Great humility. Readiness to prefer others to himself. Scarcely read any book but the Bible. Shunned (in English society) all but Christians. A single eye. Great power of entering and attaching to himself the natives. He died most sweetly. He was robust in health, just mar-

[illegible] & the second time received [illegible] forwarded to Mary
[illegible] — God is.

Mrs Tellen Barker arrived here from Nagpur.
Her health has been poor. She is better now. Letters
have been received from Br Wood. I was delighted to see his
handwriting & Kate. He had not met Nassiry apparently
when he wrote. Br Jambaud will be reaching America
about this time I think. I did write to both them hitherto
but have no time to say. Give my love to Hal mother &
Mrs Hume & to see her or her
children as I hope you will. Many letters have been
received from her. She seems to pine much for India. She has lost
much I hope she will yet find equitable compensation.
Mr Ham had a very scant monsoon, less than 50 inches. —
Fraser, whose husband was formerly master of the Free Church
has been by the Mail. She has some idea of visiting America.
If you can have an opportunity you must show her kind
for my sake. — I have been visiting a young mother lately
who seemed to be much troubled with infidel suggestions
concerning God, Christ the Bible & regretting which she
hates, but cannot repel, & by which her conscience is
defiled and peace destroyed. Have you had ever a similar
temptation & have you been enabled to vanquish it, I
am happy to hear to know by what means I have
got the victory. It has been a considerable benefit from
my counsel, and I have hope that the whole may be the

Rev. Harvel Bowen
at Mr. Forrest's 44 W. Mach-
ington Place
New York

1833

Office 55

and Alum Springs. Your mention of long stand & good
reputation turned out, the at least persons, who have been
so all along. — Give my love to Mr. Miller, Dodd, Butler &c
Attenburys, Skinners, Dr. Thornton, all Mount Holyoke. Mrs.
Rice. To Nat. Haverhill, Young & Kelly, Mill cities. Of
them kindly ask one to Saml. Porter, the Darlington Wonders.
2nd. King. — Mr. Parker takes the greatest pleasure in hearing

Bombay, November 15, 1855

My dear Ma, Harriet & Kate

I will begin a letter to night, first by way of a distinct announcement of my intention to write you by the mail that closes to morrow. I have received two much prized letters from you, two each from H & Jenia I note. I was very much pleased with Harriet's account of her visit to the Atlebury's; and am delighted that they still hold me in affectionate remembrance and mention me in their prayers. I am greatly interested in all that relates to them. May it be your privilege ever to enjoy intercourse with such; and may you ever find a far greater power of attraction in the image of God as revealed in the humble kind and unpretending, than in richly endowed characters whose piety is more questionable and whose constancy is as the morning cloud. I was glad also to read about Kate's visit to Tyson, though she might have entered into details and given me a circumstantial account of what she saw heard and felt — might she not? You seem to think that there is some stern inviolable decree of brevity launched against you by the Post Master General of America, Europe and Asia. It is not so: but all the Post-Offices in the world unite

I wished many times that I had seen you, and that you were in Boston; so well I might thus have enjoyed a beam from Mr. Ward's letter that last mail

together to address you the encouraging assurance that they know no greater joy than to transmit your weighty despatches. — The Barkers have just left Bombay after a visit of 2½ mos which proved beneficial to Mrs. B. Mr B. frequently charged me to send you his kind remembrances. — I have removed since I wrote you. After having spent 6½ years in (Oomerkhady) (in two houses) I have come to another part of Bombay, called Kamatipoor. I took the place first for a preaching station; and after using it for that about a week I concluded to come and live here. I have a pretty good-sized room some 20 ft square opening on the street. Its front consists altogether of folding doors which can be thrown entirely open. I preach two afternoons in the week, as we have discussions in the Chapel on two other afternoons. The people come in pretty well, sometimes filling the room and the sidewalk in front. — In one corner of the room is my desk, books, and settee. On this latter I sleep, having had no other bed since last year when I gave my bed & bedding to a sick man in Oomerkhady whose furniture had been seized. (Here by the way is something that does not look

Give my affectionate remembrances to the Bloodgoods, to Mrs Lee, Judd King, Mr. Franklin Dr Skinner and the Gibsons, and all other friends, including your friend Dr. Metcalfe and Miss Harrington

Mission house keeping was still carried on in Jerusalem, and
Christians dwelt. I had not used a bowie-knife for bedding for a
long time before, so of course I was not the smallest inclination
to wonder at it. I found I was small-minded enough to feel well
for the miserable attempt at self-glorification. I was made
to be ashamed to feel elated when we were able to do such mean work
for pot-animal praise. I continue to preach as I could in
the Chapel on the Sabbath and also in the Hospital. I am also doing
what I can in the way of street preaching since I had more
leisure, a young man that formerly lived with me, a
member of the Wyggian church and studying for the min-
istry, embraced my views about Baptism, and immer-
sed me. I am influence among, and the American Mission
dismissed him from their employ. I felt bound to give
him employ. He preaches with me and assists me
in the free Church Institute. I find no partiality
can decide to adopt him, not caring to build on others'
foundation; and I have not sinning a man to remain
connected with me. The American Missionaries are
quite content that I should support him. I go each day
I am able to do so. I am, I dare say, applying
to friends in this country, for means for improving

Mr. & Mrs Cassidy (with their infant) have just come down to Dombay as her sister Mrs (Capt) Pratt is going to England next week. It is just a year since they married. They are a couple. I was very happy to learn this morning that Miss Julia Abbie, the eldest, is about to join the church. They have a photographic apparatus in the house and Miss Julia has been learning to take portraits. After having been pressed a good while to let my portrait be taken, I yesterday sent them all, and this morning I have a good impression to take, I will send you one. — Since I wrote you I rec'd a letter from Sir Richmond Lindsay, at Aden, urging the claims of the Bedouins and other wild tribes to missionary effort. He describes them as characterized by remarkable honesty of speech. When brought up for any theft and asked if they have committed it they answer "yes" just as Hindus would not. This is only the one difficulty of the language. I seem to envy the Missionaries of the Marathi country. I do not however utterly abandon the idea of going, but must pray for guidance. Without this I cannot go. — I am carrying on a controversy in the Omyakhodaya with an anti-Christian native paper here. At least I write the English, and Mr. Hagen kindly puts it into Marathi for me. — About twenty works have passed through my hands as Secretary of the Tract Soc. this year. I am to read all letters in Hammeirik and in Syria. They are in Marathi, Gujarati, Hindustani, English

Mrs Graham has gone to England. She expects to visit America. You will see her of course. — I saw a northern day of Mr. Aiken (Dr) second from America & H. Graham. I even saw anything so speaking and yet so easy a manner. Prostitutes of God in our Chapel. Dr. Simpson did then pick up money from at some length. Afterwards effections were brought. Mr Rogers the parson who officiated for us years at the Lee-side, was there and talked as of old. His favorite position is that God is the author of all and that of is impiety & doubt. The priest is not on man's heart to steal and not another's to wrench him and punish and he has created hell for the wicked (where wicked are is from himself) and heaven for the good (where goodness is from himself). All is from himself, yet he makes them distinctions in dealing with men. There are then saints in the community who regard this as nightly religious tenet. — I write little to you about my inner life. The Guardian will help you somewhat. But after all, I know much more than I do say. It will be time enough when we are among the partners of everlasting green, together, to talk of such that seems to be incommunicable in this world. — I had this thought

on sleepless night lately, with regard to the oppression, he spilled all their tears in his bottle, — that there are to future oppressions of the sympathy of God with our great sorrow. Our wounds are not merely to be cicatrized by time. If God now sees it necessary to withhold the oppression that

Mrs. Harriet Brown
at Mr. Forrest's 114 Washington Place
New York

1853

on death demand, he will nevertheless first at once to himself, drop tears of pity special tender that in all our afflictions he suffered, and felt all our pains. Therefore the tears are bottled. He may forget them (!) but God will reproduce them for the vindication of his own infinite loving kindness.

Now is love — peace — and trust

Yours Brown

Dear Mother & Sisters,

I received Harriet & Kate's kind letters of Dec. 29, in December, since which I have received no others. I was had the great pleasure of receiving a letter from Dr. Smith, and another, a good long one, from Mr. Smith, and am exceedingly grateful for their interesting remembrance of me. I hope to write to them, by this mail, if I get time, if not, by the next. I should have been in possession of another letter from you, by this time, no doubt, if the Eng. mail of Jan. 16, had come in; but it is unaccountably delayed. Some accident must have occurred. If it should remain out ten days longer, the Europeans in India will be in danger of losing their mails. How much they value communications with Europe. The most magnificent things in the land are despised by them in comparison with the Overland mail. Yet how little do they ever think of returning

thanks to God for it.

I am very glad to hear of the early marriage of Nelly & Lord Jersey with Mr Leaford, & of the satisfaction it gives to Aunt & Nelly. May the hope cherished be abundantly realized, & the best blessings of heaven crown this union. You mention the marriage of Nelly to Mr Phillips Margetson's Fleming. This name is familiar to me, but I cannot quite identify the party. I remember a Mr Fleming that married Miss Sophia Robins & Miss Inley. — Many thanks to Mrs Gordon, Mrs Atterbury and Mr Blakeman for their kind remembrance. Give them my cordial love. Did I mention to Mrs Lee of the death of Mr Smith? I am afraid I omitted it. Kindly call her attention to the early Methodists in Mr Guarin's. She will know whom the text is taken. — I am afraid you have seen from the Guardian in consequence of a bilious attack. I should have posted them to you by Southampton. — You will see that I have been touring a little in the Northern counties. — The new Governor General, with Lady Bombay, has arrived at Calcutta. I attended his levee in the Town Hall, & have Patronized barbecues, eight years on, Gen. Genl. and

has greatly distinguished himself by his administration
of the Army. These eight years have seen the most
mighty changes and improvements in India.
The Punjaub, Pegu, a part of the Nizam's dominions,
and just now Oude, have been annexed.
Is there an opening for missions in Oude.
It is unpardonably deplorable that the whole of the
Nizam's country should be brought under the Company's
sway. — I remained a fortnight on my late tour.
I have seen a multiplicity of engagements in Bombay
that I fear it difficult to remain long away.
I had abundant opportunities of preaching. Yes,
I have every where visited. The preaching at my
own home was a musical. Large numbers attended.
But there is no permanent audience. People
come and go. — On returning from my tour,
I found that some persons had possessed themselves of a key and entered my house unauthorised. I suspect the ladies, Mrs. Dunyer
& Mrs. Hazen. A cot &c had been placed there,
my servants men decided. But we could not redress
for these things. The same happened before in
the days of Mr Hume. Only mistaken by

could sleep as comfortably as I do, when I sit down, — far as mind as I do when I am. I have no magnificent desires with respect to worldly things. I seem to have lost none of the life of God in my soul since the first sabbath of this year. The great thing impressed upon me is the importance of manifesting God in every thing I do, and of seeking this as in itself the summum bonum without reference to any thing interior. And I endeavor to be as in mind, that I have no manner of right to exist for any other purpose. It is sweet treason in me to be exhibiting myself. My faculties, my members, my organs are given me that I may do not my own will but his. Self-consecration is not good for a day. I must be renewed hourly and still more often. A perpetual consciousness of a present God, to whom belong all my powers and opportunities for the showing forth of his glory: what I need to live. I find that in company there is a perpetual remembrance of the company, and an unceasing adaptation of oneself to the company. Not a word is spoken without some kind of preliminary reference in the mind of the parties hearing and

consideration of the way in which they are
likely to be affected. Why should you be so un-
remembered? Nothing is more important
than praying without ceasing, and giving
away to God. — Had some pleasant thoughts last
night as I lay awake in bed. First the idea came into
mind, Suppose this great building should tumble down
upon me as I lie here. Then I said, It cannot. God
upholds it. All the nightly he holds up the ceiling
over my head so that I can sleep in peace. The building
in itself can just as easily fall up as fall down.
You see that my notions of Natural Philosophy are
very metaphysical, judged by ordinary standards.
But I thoroughly believe and have for many years,
that it is absolutely impossible to account for the
fall of any thing, or for any more minor change
in the material universe except upon the hy-
pothesis of a present, willing and efficient God.
— I thought also that there was no motive so powerful
as an intense desire to please another; and I am loved
to lay myself out in every thing just to please God.
Of course such resolutions have been made a thou-

sand times: words cannot picture forth the par-
ticular phases of experience. It seems to me
generally sheer nonsense to speak about my-
self, for I cannot convey any proper impression
of the sense of comfort my soul has with God. Every
body can say the same. — The Mail is in, the Southampton
steamer having disarranged her engine. In consequence of
the delay, we learn that the Czar has signed a treaty of
peace, or at least has accepted the conditions proposed by
Austria. — The Mail brings me no letter from you
however, which is a disappointment. Take notice that
steam postage between England (via Southampton) and India
has been reduced one half. It might seem to have
hindered you from writing; must less now. — Mr.
Hagen is gone with his family to the Mahabaleshwar Hills. He will return in a week or two. They
will remain till the rains, (June.) — Mr. Wilder has pre-
sented his husband with a daughter. Mrs. Wilder's health
is not, and I fear they must be going home in the
course of a year. Nothing but if his health will at all
allow him to stay. The Bonnyers are again at
Satara. The Dorkers are at their new station,
Khokur, and loving it. — The Rev.
Adam White, a new Miss G. (Free Church) has

arrived to labor in Bombay. This honored will only relieve Mr. Murray-Mitchell, who goes home in September. The first thing any new Missionary does on arriving at his field, is to send home the most useful and efficient missionary. Mr. Sandwith's coming may possibly relieve the Hayes. I believe I have heard in many instances gentlemen from their return to America. It has just a bearing with us a body of labor long in hand. But I speak not with any reference to myself.

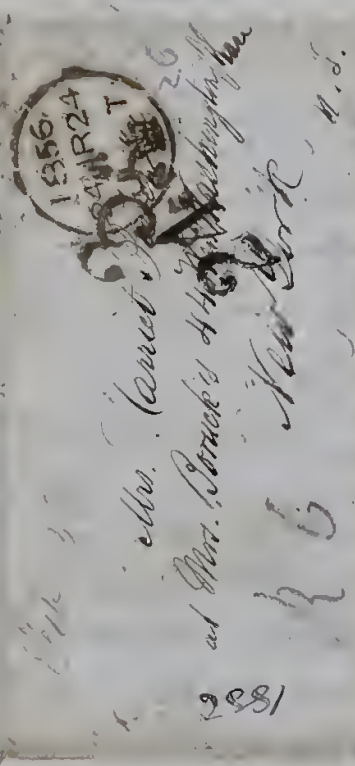
You ought to have sent the account of my secession to the papers. The thing will of course be made known, and it had been better in this way. But it is no matter.

Eight years in Bombay and not the beginning of work. I depend on your learning to bother yourselves with the more hopeful concerning me than that I should hereafter accomplish the good pleasure of His will and be found with fervent light hand, is that say. And that you have quite got over any delusion respecting that your brother - your sometimes and distinguished missionary, a distinguishingly useful missionary.

Your in can so most affectionate

Richard Dunn

Kind love to all friends. Hope you have seen Tomlinson, and found out Mr. Dunne. Did you make out for Mr. Dunne



With the pleasure.

Mitchell

Bombay June 4. 1852

Dear Mother, Dear Sisters,

I deprecate myself that I have suffered so long an interval to go by without writing to you. What business have I to be causing disappointment to any body? Have I not been sufficiently taught the painfulness of this thing in my own experience, that I should recklessly visit it upon others? Perhaps not! I assure you it gives me poignant grief when I think of your experiencing disappointment through any negligence of mine. Why then do I not write? No matter. Let me evade the subject and return cordial thanks to you, that is to Hannah, for her good long letter, her precious letter of Feb 24th. I must return thanks for precious letters from Kate and from other dear friends, only they have not reached me yet. Kate is inexcusable. — I must not forget to make mention of a very dear letter from my friend Jud. King. It was delightful to see again his once familiar hand and read his self-reflecting lines. — If I could not get off an answer to him by this steamer, communicate much love to him from me, and thank us present as his long portrait since. I have never heard of the Mill Mill Mold, mentioned in your letter, but it is so happened that the Farnhams read a copy of it, just when your letter came.

They and the Hazens read the book with much enjoyment. For the sake of your recommendation, I also hastened to ~~work~~ read it — that is a good deal of it — for there is much in it that does written for people of more leisure of land and mind, than I have. I join with you in your earnest approbation. It sometimes seemed to me a little anti-American in so do I think the years spent in Scotland by the heroine, at all adapted to accomplish ~~any~~ amelioration in her character. It ends as though there were to be a sequel. I am glad you have the friendship of the authoress. I came down from the Deccan — Mauri: reached Bombay the 20th. — Mr. Cassidy left me May 3d, embarked in the steamer for England. You know he was not ordained, and not connected in church relation with any body of Christian, since his disconnection with the Free Ch. of Scotland. He did not make much account of that, thinking that he might pursue his labors here, and leave those matters to the arrangement of Providence. He wished to be ordained by me, and I was willing to ordain him: for I consider that it is not the 1/3 or the 1/5 of a power to ordain, that I possess, but a power to ordain. It is usual you know for bodies of ministers to ordain, and not individuals. What is usual is generally thought necessary, and other missionaries have never not

willing to recognize ordination by me alone, and recommended him to go to England. An unrecognized ordination is to all intents and purposes none. He asked my advice. I told him that if the Lord opened up some way of going to Eng. he might properly embrace it. His friends furnished the needful, and he is gone. He will probably come out again, in 6 months or so, as Missionary in connn. with some Baptist Soc'y. At least that was his idea. – I heard from him at Aden.

Thus I am living alone, you know, again; but that is no hardship to me. Mr. Ginsburg, ch. of Eng. Mission, went home by the same steamer. He was quite broken down in health. He was formerly, (you may know) in Abyssinia. Mrs. Hume has been absent with her children, since March, at the Mahabaleshwar hills, and returned a few days ago. The Hagens left this week for the Deccan. Mr. H. is to be stationed at Ahmednuggur, with Mr. Ballantyne, expected soon from America. I think my last letter did not tell about my visit to Ahmednuggur, and my tour to the North of that (Nowasi, Mudaley & Jarkid) I enjoyed very much, being most kindly treated by the Brethren, and having many opportunities for preaching. – I little thought when I left America that I should have to combat Mormonism in Bombay. But then an actually erroneous Mormon Missionary has just from England

and he has been most industriously engaged since his arrival, in seeking to make converts. He formed his very first of meetings held at my house. He afterwards came at an appointed time, to hold a discussion with Mr Cassidy and myself. After some random talk, I reminded him of what he professed, namely to have all the apostolic gifts, and requested him to give such evidence as the apostles were accustomed to give. He said it was an evil and adulterous gen. that asked for a sign. I replied that Christ was performing the most surprising miracles when he said that; and that he said, 'If I do not the works of him that sent me, believe me not.' – He replied that if any one would embrace the truth, he should behold the miracles. I told him that tongues were for a sign not to them that believe, but to them that believe not. Mr. Cassidy read a description of the latter day saints, from 2 Tim 3. 1&c. – He got very angry, and after shaking off the dust of his feet against us, went his way. He is distributing tracts every where and on all occasions, writing in the Bombay papers, holding meetings and making converts. The most remarkable change that has taken place in Bombay since I arrived in the country has been in the progress of Infidelity. Much of this is the influence of one man – Mr. Green, principal of the Gov. college. A serious young Hindu came to me the other day, with about 40 objections to the Bible

What church does Ma now belong? Is she able to take long walks? Tell me many things about her. How is Kate occupied? and what occupies her mind? Love to Nat & all his.

Ever your George Bowen

Mrs Harriet E
at Mrs Bowen
44 W. Mas
New York

1852

written down. I was able to answer them every one to his satisfaction. A series of articles has appeared in one of the papers (Eng) published here, to show the contradiction of Scripture and geology. I answered in the Guardian. The author of these articles was formerly a reputed Christian, in the service of the Free Ch. Mission. — There are many here [illegible] in all, and are anxious to hear of [illegible] relatives, Miles, & others. I still [illegible] the Miles, an excellent family, are [illegible] at home as I cd possibly be, and when all are ready to come & as though I were a son & brother. — The last Overland brought me a most kind & very welcome note from Mr. Blakeman, referring to a box sent to me by some ship. I hope to write to them, but meantime say, the text given to the poor lendeth to the Lord. I call myself poor by courtesy. I have a dividend among of riches, just now. I and some Naughtons that man cannot give. — I rejoice much to hear about the Darlington. Remember me kindly to them. I shall be glad to hear of the success of your efforts in 6th street. — I am anxious to hear of Frank, and hope your next will tell me something. I had some idea that he wd come East (i.e. to the E. States) last Winter. I hope you all search the Scriptures, and believe in its unrevealed mines. What is the Californian to, without a belief in treasures yet undiscovered? Love to all the members of Mercer St. Church, &c

Bombay Oct. 14. 1852

My dear Mother and Sisters

This mail must not go without something for you. I wrote to Lawrence Sept 1. and asked him to pass the letter on to you. Br. Jackson sent you a long lithographed letter Sept. 15. But you will by this time be looking for a direct communication from myself to yourselves; and I will not that you should look in vain. Only when I take pen in hand to write you, the shade of many dates rise clamorous saying, one of them, 'Remember that good long letter from Bro. King; will you answer it?' another 'Remember Dr Ross's letter; will you write him', another, 'Remember those kind friends the Wakemans; you will not leave their kindness still unnoticed', and another this, and another that, trying to jostle me from my propriety. But I bid them all hold their tongues and leave themselves till I call for them; and go on with my letter to you much relieved. Since I last wrote you, a good long letter came from Harriet that dear correspondent. The coming of these letters from time to time, continues to constitute agreeable vicissitudes in my life. The Hon. Co's steamer has additional dignity in my eyes when one of these letters is part of her freight. After getting a letter from home I am able to sit down and look at you as through a wonderful case such as the Arabian Nights used to tell of. I put together the things said about Ella and look at her. Ditto Kate, ditto. Ditto Harriet ditto. Ditto everybody else ditto.

And I suppose you look in upon this one in like manner, after receiving one of his. To day then you see me in Somerset, in the same little house (pretty ample now that I am all alone — excepting the half dozen mice who come out regularly at 2 o'clock to help me eat my bread, and who seem to suppose their company indispensable and to look upon themselves as constituting the life and light of the mansion, — and the rats that live over head and who occasionally get up a kind of imitation thunderstorm, — and the lizards who live in my pantry, the self-constituted commissioners to taste of the bread which my baker furnishes, and the ants between whom wisdom and my wisdom there was a long and almost desperate conflict, but they appear now to have given in) in which I have been living 3½ years, in the little room formerly described, with a heart singularly cheerful as you see, and sensuously loving as you can not see. There is no use in living except to love. I mind some people would not make it so hard to love them. I have in my mind a group that followed me the other night saying every bitter thing that malice could invent. One feels an inclination at the time to show his love by a good shaking first, and afterwards by words of kindness and cookery. But what a wonderful world will that be where everybody is easy to love, where love finds the most interesting facilitations of itself. That is the world for me. I shall come there with an appetite. But on the other hand love triumphs most when circumstances are most adverse. Harriet once propounded certain queries

on this subject. Does she want me to give her a carte blanche to dislike some people? Or to love some frenetically, ignoring the rest? I'll not do it. Let us love God very much; and let all our love to man be the expression of our love to God. Any mistakes in our love to man are best corrected by increased love to God. — I am lost in amazement as I contemplate God the lover. The Bible is such a love letter. And the universe is so pressed down and running over with love. Such facts as the following take hold of me sometimes. We think of a ray of light as one thing; but it consists of an army of colors, moving together from the sun to the floor of my room at the rate of 192,000 miles a second. Then colors are propagated along that space by vibrations, or steps say as we speak of an army. But every color moves in steps of a particular length, longer or shorter than its comrades, and manages to keep in the line by taking more or fewer steps in the same time. One color in going an inch takes 36,000 steps; while some have to take as many as 64,000. ~~steps~~ And in one second of time they have to take 800 millions of millions of steps. Think of it. Each color in a ray of light instead of being satisfied with saying once in a second 'God is love,' insists upon saying it 500 or 800 millions of millions of times. The idea of dividing a second of time into so many parts. Each of those parts is to Him an eternity wherein He can appreciate with infinite leisure. And this is our God; who has said unto us, "my people shall be satisfied with my goodness".

It is delightful to hear of Ella's continued health. I am glad that the same letter which tells of Harriet's illness, tells also of her recovery. I saw in the Boston Recorder, a notice of Dr Humphrey's installation. Harriet's next letter will tell me how she has passed the summer and what she has seen. The box of things made up for me has not arrived. It comes with the Ballantines, daily expected. Mr Allen has been for some months in Ahmednuggur and vicinity for the benefit of his health. Expected back soon. Mr Hume has charge of Mr Fairbanks' children. We have had discussions for three months in our Chapel. They are well attended and excite a good deal of interest. The way is this; one of us delivers a lecture upon some subject, and afterward all are free to speak. The following are some of the subjects discussed. 'The Necessity of a Revelation,' 'What a revelation should contain,' 'Are the Hindu shastras a revelation,' 'Is the Bible one,' 'The Hindu accounts of God,' 'The Bible accounts of God' – 'Hindu ways of salvation' 'The Bible way' Transmigration, Regeneration, Mohammedism. A Hindu shastri has been stirred up to give lectures in defence of Hinduism and against Christianity; but only genuine Hindus are admitted. At Poona they are publishing a Marathi paper filled with attacks on Christianity. — The late Mr. Fairbanks had a high idea of Christian obligation, and of the measure of grace attainable; but she seems to have felt that there was a great and guilty disparity between that idea and her actual attainments; and she died without that lively assurance

that her friends would have wished for her. She was in many respects a superior person, and much tried. I was sorry that I was not allowed to see her during the last two months of her life. Almost all were excluded. — To my three former pupils in Mr Miller's family, have been added 3 other young ladies, living near, who have asked permission to join the class. Among other things I lately took it into my head to teach them to sing concerted music (sacred) and not without success. I do not know whether you cultivate music at all now. — In an i[illegible]ectuary way to hear of the annexation of Pegu, or maritime Burmah. I wish they would annex the whole country and stop fighting. The Company's government, bad as it is, is better than any body else's in this part of the world. But it will be an ingenuous thing if ~~they do~~ parliament does not modify the charter, in renewing it. Our railroad will perhaps be opened about the time you receive this, that is 24 miles of it, from Bombay to Tannah. Next year we are to have the Electric Telegraph throughout India. There is some emigration going ~~of~~ on from Bombay to Australia, Europeans and East-Indians. You would be surprised at the interest that is taken in America in this part of the world. No news appear to interest more than American news. I see that Br. Duller and family have sailed from Madras to Calcutta. Whether they are going home or not, I know not. They have suffered much from illness. — It is a good while since I have any definite accounts of Frank's movements. I hope I may soon hear something

concerning him of a grateful nature. — I am glad that Kate is engaged in that Sabbath school. May she have grace to live altogether unto the Lord, and may her pathway through life be marked by good deeds, expressions of her love to Christ. At the end of life the important question is not, how much happiness have I enjoyed, but what have I done & suffered for Christ. The world sits on a throne and says 'we live that I may say unto thee, well done thou good & faithful servant.' This fascinates far more than Christ's promise. But let us remember that the world is a usurper, and will be hurled down to hell. The skeleton of a sermon I preached lately happens to be lying on the table; I copy it off that you may study it out. "He that dwelleth in love &c" To dwell 1 in the thoughts of God's love 2 in the thoughts of God in Christ — promises. 3 in the thoughts of the Holy Ghost. II In the exercise of love. 1 admiration 2 good-will. — To be overcome: selfishness, unbelief. God's love to others remember. Love tends to overcome unloveliness, and unlovingness. Love the most agreeable emotion. The great motive 'this is heaven, this is heaven.' This is as much as I ever write in the way of sermons. My rule is not to preach from any skeleton twice. In this way I hope myself to be continually drinking of the water of life. — I have written a note to Mr Selden because you have asked it. May the blessed Saviour make lovingly room to him in all his plenipotence of grace. And may my mother & sisters in every time of need, find grace equal to the need. May the elder Brother make up to you all the deficiencies of this one. Say kind things to kind friends all

Your ever Geo Bowen

Bombay, January 20th 1853

My dear Harriet,

Very many thanks for your faithfulness in writing, and much condemnation to myself for suffering two of your ever-valued letters to remain so unanswered. I was at Jarmah when the last reached me, just before New Year, and I was awakened at 3 O'clock in the morning to receive it. I was there with a party of friends, of those who know you & love you, and who are always glad when a letter comes from you. I give fervent thanks to God for his goodness to you two and to Ma; and earnestly desire that He may continue you in health, in cheerfulness, and in the sense of his love: that he may bless your labors and your example, keep you from weariness, answer former prayers, and sustain you in your trials. His goodness & mercy have hitherto followed me, and new loving-kindnesses been disclosed; though the hour of fruitfulness has not yet arrived, and many volumes of my prayers lie yet uncancelled upon the steps of his throne. There they must lie; and God himself can as easily leave his own throne as one of these prayers can be removed out of his sight before it is fulfilled. The evaporated waters of the earth and sea must come down again from their aerial home; there is no place for them to go to, other than those whence they ascended; and our prayers which have been ascending for more than a week of years are God's memoranda of things to be certainly done. Forget them not. If you forget them, Satan will claim them. Forget not the supplications of Sept.-Nov. 1847, and of many other seasons in your life. God cannot lie; He can

Pray give me a good many letters this year.

wait, and that is all. And if we wait too, we win. An old prayer must have as much power with God, as a new one. More indeed; for it accumulates power, as deposited money gathers interest. The past is present with God, until a balance is struck and the account squared. If a former prayer is unanswered, forgotten before God, we have no reason to rely upon a present prayer. We need a most thorough persuasion that he is the rewarder of all who diligently seek him, and that we have the petitions which we ask of him, and that there is no seeking his face in vain; without this persuasion there can be but little life in us; but if we relinquish our past prayers, we show that such persuasion is weak in us. We hold God fast, by the sum of all the prayers we have offered up in Christ's name, yet unanswered; fast, if we have faith now; they are adamantine and continue so, if our faith continues; they are mere threads if we be unbelieving. I for my part have all along said and do still say, I will not let thee go. Think not that I have relinquished the things anticipated in 1857; I erred as to their distance, not (I am even persuaded) as to their reality; and my eye is at this moment as intently fixed upon them as ever. — Mr. Fraser has ceased to be a pastor of the Free church here, and a Professor in the Govt. College, Jirona. Many of his people were dissatisfied, because he neglected to visit them, and for some other reasons, real or supposed. Some that were not his friends used this dissatisfaction as a lever, and succeeded in bringing about his removal. As a result some scenes.

sometimes etc. he [illegible]

took place in the Presbytery here, which caused much scandal throughout Bombay, producing an impression in the public mind decidedly favorable to Mr. F. (who through the felicity of his manners is a most friend-winning man) and not at all favorable to Dr. M. who is the most prominent adversary of Mr. F. — But there is no end to the stumbling-blocks cast before the heathen — Bombay (Read Ezek 36. 20. Then read 36. 21-24) Lately a Mr. Light came to Bombay for the purpose of making a balloon-ascent. He thereby excited an immense interest among the Natives, who had never seen a balloon, and probably from 1 to 200,000 persons assembled to see the ascent. The balloon ascended, to the admiration of all; but when they learned that Mr. L had not ~~Mr. L did not~~ ascended in it, their indignation was great. With one voice they exclaim that no one can equal a European for conducting an imposture on a great scale. This may seem a little matter, but I assure you the Enemy make great capital out of it. — I believe that this year sees the construction of Electric telegraphs throughout India. — Mr. Cassidy left England for India Nov. 29, after having been ordained in Mr. Baptist Noel's church, and appointed a Missionary of the Baptist Missionary Society. I look for him early next month. He comes in a Lisbon steamer, via the Cape & Ceylon. — As I understand Newspapers can be sent to America at a very trifling charge, I will send you the Dnyanodaya regularly. In the next number a Lecture on the Hindu Season, by me. The report of Krishna Shastri's lectures will give you an idea of the state of mind existing in a portion of the native community. — The railroad is finished to Jaunad & will be open in about a month. — Mrs. Noel has been more than two months in Bombay, on account of her child's foot. From birth

sometimes the Gu[illegible]

it has been turned inward. We hope that the operations which have been performed, and the boot which has been made, will eventually bring the foot into its proper shape. Mr. Ballantyne arrived about Nov 20. all well, and has gone to Ahmednuggur. Mr. Wilder has commenced a mission at Kolapoor. Mr. Bissell was obliged to give up his house at Seroor, (it was in the cantonments* and the military ~~has~~ authorities have a right to take any house so situated, when they please) — to an officer; and finding no other house to his satisfaction, he has gone to Ahmednuggur. Pegu has been annexed; the residue of Burmah will fall in due time under the power of the E. I. Company, whose charter will I suppose be renewed, the English being too much absorbed in their own home politics to do justice to this country. As the scenes are shifted on the stage of Europe, how wonderful each succeeding one. Napoleon 3; who would have thought it in '47? The pope crowning here; who would have thought it in '49? What next? — Mr Allen returned from the Deccan in November. His health is better: but he talks of going home in a month or two. Of our Am. missionaries now in Bombay, only one is married. Three are widowers. The two children are at present well. Oh, the box came in November with the kind presents of the Blakemans & Dr Ross (and others, I believe) Many thanks to all. There were some books in the box which I value much, for instance Kitto's, Bible Illustration. Kate's slippers are beautiful. Undoubtedly the Ne plus ultra of slippers. Remember me very kindly to those who have so kindly remembered me, and do not let them think hard of me that I have not written. Remember me affectionately to Nat, Antoinette and their children: Fanny and Nelly must be advancing towards womanhood. What about all the Atterbury's. I am glad to hear of the pleasant time you had at Humphrey's, and of his pleasant settlement. May the end of Jany '46, get beautify his life. — My love to Fred. King. and to many more

Ever yours George Bowen

*Pronounced cantonments.

Oct 1852

1852

Miss Harriet S. Power

Care Mrs. Boruck's

44 W. Washington Place

New York

Bombay May 22. 1853

Dear Sister

Your letter of the end of March came to me this day, Sabbath, and has given it a particular crown of gladness. Thanks, dear Kate, that you write me again, notwithstanding my culpable omission to acknowledge your letters.

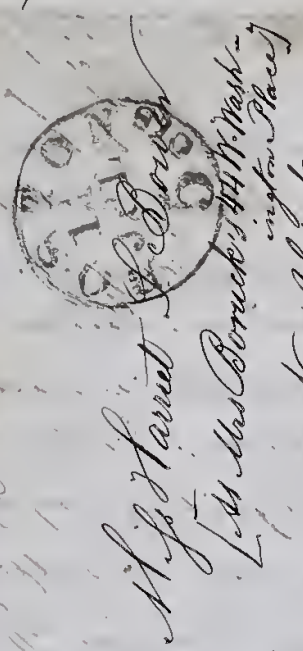
Dear Harriet the Lord has done great things for you, whereof I am glad. "I have not said unto the seed of Jacob, seek ye me face, in vain." How good to have this additional testimony to the faithfulness of our God. Now interesting to see him opening a packet of progress of old date, and sending a magnificent answer to them. We rejoice in the delay, because of the immense interest accumulated. I anticipate that your seven years state of disappointment and spiritual tribulation (like J. Brainerd Taylor's) must have prepared you, by intimate knowledge of your own heart, its sin, its necessities, by knowledge of the law of God, its mighty length and breadth, for to make a more triumphant use of the grace of God now revealed than others do who receive the knowledge of that same grace. After we have learned that God is willing to make us perfect to do all the good plea-

will write I think to some missionary there and encourage. This is an letter, only an apology for one I hope to write by next mail again, and also to the Church through Dr Pohlman.

sure of his will, it remains that we should be filled with the knowledge of his will in all wisdom & spiritual understanding, and it is just here I imagine that many fail. No person may equally believe in the all-sufficient grace of Christ, but they may have widely-varying estimates of what he calls them to. We must be watchful to see that our consecration is perfect here; and that we are consecrated to do and suffer not only that will of his which he shall bring conspicuously before us, but to search for his hidden will. In the covenant I made with God years ago, I was no doubt in earnest, and God took me at my word. I surrendered myself to suffer all his appointments, conceived of or unconceived of, and he has given me unconceived things to bear, and honored me with a severity of treatment which seems to me quite peculiar, (and yet I may be wrong in this idea) I regard it as an honor; admire his wonderful wisdom in getting at me and the perfection of his discipline; devour my griefs in solitude, and seek to glorify him by resignation, serenity and faith. The hand that plunged me into deep waters still has hold of me under the waters.

But if I should begin to talk about sufferings, I might go far, perhaps too far. It will be time enough when they are all over, as they must be one day. In the last 9 months, the Holy Ghost has made me the subject of sorrows such as I have had no experience of in the rest of my Christian course. He brought me into them by the 4th ch. of 1st John. Then the opportunity of a greater sacrifice than had before been made, has been presented and improved. One reason why God blessed in Abraham in Isaac, a transcending blessing, was that Abraham might make a transcending sacrifice. But do not get any wrong idea about me. Goodness and mercy have followed me, if sometimes in masks. God forever remains unquestionably wise. I will just say here my idea of happiness is far beyond my experience. (And yet my experience now is in value and eminence far beyond any of my American experiences. Yet there I was transported with joy as you know.) And it will be so till the day of Isaiah 60, breaks upon the darkness of this world. — Delightful and long-expected letter this of yours. How can I be sufficiently grateful to God for it. — Mr Allen left Feb 7th for America, by Suez and Europe. Mr Munger ten days ago, by the same. Br. Cassidy arrived the 4th of this month, and we are living together, as of old.

Mrs. Burgess died about a month ago, at the Hills, after giving birth to an infant. Mr Burgess, Mr Wood (of Mothers children) Mr Fairbank, all widowers, within 20 months. Br. F. is married to the Hills. Br. C. and I are living in a little bigger house, $4 a month, but we may let the upper part of it. He is in connection with the



Baptist Missy Soc. thought to take nothing from Hum. It's past 12 and I will to bed, though there is no sleep on my eyelids. I preached in Macao this morning on Awake thou that sleepest, arise from the dead and Christ shall give thee light. — Ma has now entered upon her 70th year. How kind to us all is God in his care of her! The first officer of the Steamer Sir Charles Forbes, running between Hongkong and Canton, is named Borden. I have an idea it is Frank

My dear Mother

I wish to introduce to you & to my sisters, the Rev Mr. Munger, whose name is well known to you as that of one, who has been laboring many years in connection with the Ahmednuggur Mission; and who now visits America in the hope of returning before many days. It is needless to me to recommend to you one already so well & so favorably known. You will love him in any way the Lord may indicate; and you will have the opportunity of seeing one who has lately seen your unworthy son, and who will give you tidings of what is being done in this country. It is yet a time of the day of small things, if we consider the greatness of the things that remain undone. Probably Mr. Allen and Mr. Munger will be arriving in America about the same time

Yours very affectionately

Geo Bowen

Bombay, May 9/1853

1853

Mrs Harriet Bowen

{at Mrs Borneck's 44 W. Washington Place}

New York

favored by
Rev. S. B. Munger

Elmira 1853

Bombay June 18. 1853

My dear Mother & Sisters

About a month ago, I wrote acknowledging the receipt of letters from Harriet & Kate. I most truly promising to write by the next opportunity. It seems the next direct opp.; owing to the war in Burmah the E. I. Company's steamers are mostly in that quarter, and during the Monsoon the Mail is taken by the few that are retained here, only once a month. It is a great pity they not only give up carrying the Mail between this and Suez altogether; then it would be undertaken by the P & O Company (a private one, having lines of steamers all the way from Southampton to Shanghai & Sidney, via Singapore, and which steamers combine to accomplish 3000 miles every day) and would be performed with regularity and efficiency. There is now regular steam communication all round the world from the Eastern limits of Asia to California and Oregon, the W. limits of America. There is a line of steamers between Eng. & India via the Cape. I regard this as the dying up of the Euphrates. Cyrus by conducting the Euphrates into an artificial receptacle proved the channel of the River, and now this enabled to take

Babylon. The taking of B. was followed by a decree permitting the return of the Jews. So by the taking away of the Euphrates the Jews were ~~permitted~~ enabled to return to their own land. At present the people of God are every where, and are of every nation tribe and tongue. A drying up that shall correspond to their condition must be universal in its character. Such is Steam-navigation. Distances are dried up and annihilated by means of this, and the sea once the greatest of barriers is now being dried up. It occurs to me that I cannot remember what I have written to you. I do not like to be writing the same things. The Seventh Vial I regard as fulfilled in the Electric Telegraph. Here something is done in the air, corresponding to & exceeding what Steam has done for the surface of the globe. Distances are annihilated. A man speaks in one part of the world and is heard in another thousands of miles away. Some of the effects described under this vial took place in 1848 in Europe. Islands are found no more, even the Submarine Telegraph attaches them to Continents. And mountains are not barriers any more. Then Hungary plagues to Popery which suffers by them in many ways, and is destined to suffer more. The Pope agreed with Naples to have an electric telegraph communication between the two capitals. The King of Naples did his part, made a

telegraph to Terracina; but the Pope, though the wires have been lying idle a long time, cannot brightly to complete the communication. — But there are prospective agencies, hereafter to be employed by Christ. In Isai 60, Cartwright, man told a short work will he make in its time." He is arranging all things so that when the appointed moment comes, a moment may suffice "in one hour is thy judgment come." "At the lightning shrieks out of the one part under heaven & shrieks &c &c"

The seals are as I think, 1st Paganism, Christianity, 2 Mohammedanism, 3 Popery, 4 Infidelity, the work of Antichrist. 5 Indicates a period when putting to death for religious opinions shall come to a close. This is the case now for the first time in the world. There have always been persecutions to death for the truth's sake; but now that political supremacy has been given to Protestant Nations, and Civilization become the boast of nations, blocked powers may harass in many ways, may impoverish, but cannot put to death. Witness the deputations, memorials missions &c, in account of Achilli & the Madiai. The moment is approaching just already come, when the penalty of death for religious opinions will not be allowed to be enforced in any part of the world. Even Turkey has had to succumb. Madagascar has turned over a

new leaf. Our expedition is knocking at the door of Japan. "Until the Nations that shall be hidden in like manner, shall be fulfilled." – Under this seal that fulfilment takes place. – Not yet to the Sixth Seal. All land, I think. – It is wonderful what is now going on in China. The Revolutionary party are entirely successful, and the pretender to the Empire is said to be a Christian, and bent on the overthrow of idolatry.

There is a great passion for Education in this country. Young men are bent on getting an English education & nothing else will satisfy them. The thing is so, and cannot be altered. Many Converts from our American Missions in the Decca come down to Bombay, enter the Institutions superintended by Missionaries from Scotland and England, and are drawn away naturally to connect themselves with their Missions. This drain has been going on at such a rate that Mr Hume Tankard & myself have felt the necessity of having an Educational Institution in connection with our Mission, & have written to the Committee at home accordingly. A Missionary, if he chooses, will always find time enough to preach, even if he has more all loose a day laboring in such an Institution. Circumstances have forced us to adopt this measure, & we pray for the present distress. I believe that the greatest results are eventually to be witnessed in connection with the preaching of the Gospel. Mr. Fairbank came back from the Hills, the 1st of this month.

of rain

We are now in the midst of the Monsoon. Cry Jackie must have fallen in the last twelve hours. — We are yet at a loss to say how India is to be governed; whether the E. I. Co. will get a renewal of their Charter, or some new system be devised. The present is a most preposterous form of Govt. A perfect Hydra. The Bombay Govt is not governed by the Governor of Bombay, nor by his council, nor by the Gov-genl of India, nor by the Supreme Council of India, nor by the 24 directors constituting the E. I. Co in London, nor by the Board of Control, nor by Parliament, nor by the Queen, but a little by each of these. The principal power residing in the different parties mentioned, is to frustrate one another, and to retard the improvement of the Country. A Native finds it quite impossible to understand what government he is living under. An immense deal of odium has fallen upon America, through the publication of Mrs Stowe's book. — I cease. I but hope I shall soon hear from you again. Harriet will have much to write, I think, from that new world into which she entered March 25th. And Kate I know will get in the way of prepared 5 thousand not less than to write as much resting on her, or on Harriet. I do not think it fair that you should observe the less tedious in your correspondence with the Hor consider, I am one, and you are several; and you should write twice at least to my

once. With respect to temporal things I at this time abound even to overflowing. I am the object of multiplied kindnesses, though not the particular kindnesses I most desiderate. Moreover I venture to desire I must prepare to want, whatever I dread or deprecate I must prepare to meet. Don't for the world imagine that I say this murmuringly. It was foolish to say it at all. But the rule of God's government of me, I have no feeling but of consent and serene — yea cheerful — submission. I have long since determined to let God have his way, unto the end. I am better prepared to wait years now, than I once was days. — Mr. Bissells have been wanted to repurchase the Mission premises and return to Sandwich. — We are accustomed to meet at Mr. Hume's Wednesday eve, for tea & reading of the Scriptures. Mrs. H. agreed to come to our house on Wednesday eve, lately, with her children, who wanted to see Mr. Brown's & Mr. Cassidy's house. It so happened that a number of ladies & gentlemen came to the house, and finding that we had come to our's, came also, little anticipating perhaps what kind of place they would find us in. So we had a room full. Br. C. & I. waited upon them & upon ourselves, and gave them bread & butter & plantains and tea; and they seemed to like it all very well, though we had no plates, knives or forks. I took the handle of the only knife we have, in cutting off the seal of a box, six months ago; but as we have no occasion to exhibit it to the rude gaze of a fastidious world, of butchering our bread behind scenes I feel we can on purpose sufficiently well.

I am sorry to see such strong Sectarian tendencies in the Presbyterians and Congregationalists of America. I wanted to write to the Mercer St Ch. this time through Dr Wakeman, but I find myself shrinking, and will defer it for a season. What can I say that they do not already know. One thing, I might give them a token of my affectionate remembrance. This I hope to do yet. Meantime do what you can to assure all that my heart is undiminished towards them.

Nanking is in the hands of the Chinese insurgents, and thousands of idols are floating down the river that flows there (Yang-tze kyang?) thrown by their new iconoclasts. They are friendly to Europeans, but bent on destroying the Opium trade. —

Since the beginning of this year I preach in the European hospital here. Had yesterday some 60 hearers.

I greatly like those books of Kitto that were sent me, and have lent the first volumes to five different people. My books are scattered all over Bombay and can hardly be called mine. I must conclude.

With love to mind & you and all

Geo. Bowen

Mrs Harriet Bowen
At Mrs. Boruck's 44 W. Washing
Place
New York

BOSTON
AUG 18
3

Pontiac Sept 27 1853

My dear Harriet

Even yet I write but a few lines, with out a mental expectation. I endeavor myself to do what I ought to have to do, and what perhaps I will have to do, but what I do not now do. And yet I cannot explain why. I think from it It pains me to look back upon three months elapsed without any missive to you, — especially as it has been my privilege to receive from you 3 letters, and from dear Kate 2, and from Ma the expressions of love. I delight in letters they were, and I greatly rejoice that you are permitted to write such. — Since I wrote you (about 3 mos ago) Br. Cassidy left me, on a visit to his mother & sister in Ohio, expecting to be back the same week; but it pleased the Lord to open a more effectual door there than he had found here, and he has remained there ever since. I last week despatched all his books & clothes to him. So I live alone again, and like to do so. You did not understand what trial I alluded to in my letter of May, and indeed I wonder at you? I can only explain when I shall have passed an eternal farewell to tears. For know that New Jerusalem must come down to earth, and God shall wipe away all tears, and there shall be no more sorrow. I do not expect to go to heaven, but heaven to come to me. Year ago

I prayed God to lay upon me if he would the burden of the world that speedy deliverance might come to many, and to enable me to fill up that which was behind of the afflictions of Christ, for his body's sake, the church. But good reason therefore may my mouth be stopped, till it pleases God to put a new song into it, and that will be the song of the redemption.

Great scandal has arisen in Bombay, through a native convert, Balaram Gunput, baptized a year ago, by a Ch. of E. Missionary, who lately apostatized. He was a young man of a gentle spirit, and judging from his manner — of an affectionate disposition. He long before was of baptism, expressed to me his conviction of the truth of Christianity, and his admiration of it, — though before that he had been an antagonist in public. He was however addicted to the use of bhang, an intoxicating drug, and seems not to have relinquished it. He experienced a great deal of persecution after joining the Christian church, and the whole city poured out its vials of wrath and obloquy upon him. He was put in jail for debt and for some time remained there rather than let Christians pay the debt, fearing that selfish motives might be supposed to have prompted him to embrace Christianity. He wanted stamina and energy, frittered away his life during the last year, notwithstanding the remonstrances of those who wished him to live differently, suffered from the physical and mental con-

consequence of his use of stimulants, and in an evil hour went to the principal Mohammedan mosque and publicly made a profession of his faith in Mohammed. Three wretched days followed. On the third he took poison, and died in a few hours, in an agony of mind. The natives one and all, men and women, old & young exclaim, Behold the dreadful consequences of forsaking the religion of our fathers. It is to be feared that the event has had a very bad effect upon the minds of many who were somewhat inclined towards Christianity. Alas! the church into which this young man was introduced, can scarcely be called a church. The most flagrant instances of misconduct on the part of its members from time to time come out. It matters little how much the truth respecting Christ and commend themselves to the consciences of this one and that one, if they see no church of Christ exhibiting and adorning that truth in their lives.

Narayan and I go out as old to preach, sometimes to the people generally, but to different parts of the city. Only the other day we were regularly mobbed, and both covered with mud & filth. — A person died lately, a Mr Gardiner, with whom I spent a good deal of time during his sickness. This man had received

himself by drink, two or three times had been at death's door with delirium tremens; he lay for many months the most frightful object, by reason of sores and incurable ulcers; nor was there any thing in his state of mind that afforded any hope, till the last week when the presence of the Spirit of God in his convicting power seemed to be manifest. My spirit yearned over him in his last hours and I was filled with amazement at the riches of God's grace. He has left a wife and six interesting children.

Mr Burgess expects to return to America a few months, taking with him Mr Tarbank's children, and perhaps Miss; though it is not impossible that Mr Wood may go with his own. Br. Mills I hear is to return to America shortly. Good Dr Mills, Wood have many of our's returning. I am glad to hear of the improved health of dear Br Dodd, and I hope Br Dulles is invigorated by his native air. May their souls mount up on wings as eagles, run and not be weary. He shall not fail nor be discouraged, and may he forbid that we should be. The imperial dynasty of China is tottering, if it be not already fallen, and presently the 19th century will be throwing itself into the heart of that Empire. The signs are favorable for Japan, also for Madagascar. We are about having penny postage on letters & papers throughout India. At this moment they are stringing some 2 or 3000 miles of Telegraphic wire, so that it's

mitten the scope & possibility that Calcutta Delhi Lahore and Bombay be united by this agency before the expiration of the present year. The first complete Edition of the Maathi Scriptures worthy of the name, will leave the press next month. Hitherto the Old Testament has most of it been buried in an unintelligible translation. Are the Apostolic Christians you speak of, Irvingites? If they claim to have the gift of tongues, prove them. They themselves furnish you with a test. Irvingism is a delusion, even tho' it should be found to have some right things which other Christians have not. As you do not mention the subject in your last letter, I suppose you have given up thought with regard to the Humphreys. Consistent only in consistability. He had a flood tide at Hour at once, and abandoned it. He should be handled with a glove of iron; and as he will not be secure with himself, his friends should be secure with him. Altogether the tone of your last letter is exactly what I would have it. Our Lord sometimes "vient à pas lents, mais il vient." I once had Gaussen's Daniel in my hand for a quarter of an hour, and was greatly pleased with it. In prophetical studies Dr Newton is the best starting-point I think. — Affectionate expression of love to all dear friends.

Yours faithfully

Geo Bowen

Sept 1853

BOSTON
18
NOV
3 cts

Miss Harriet S. Bowen
at Mrs Boruck's 44 West Washington
Place
New York

Sen to the Blackwoods; to Neale Cullen & Hawes Darlington Sunderland Elizabeth, Aug 75.

Bombay Oct 27 1853

My dear Mother & Sisters,

You are waking up wonderfully to a perception of your obligations to me. Out of the last 5 or 6 mails, 3 have brought me letters from you. And you see that I am waking up too. I think it is only a month since I wrote you last. So whenever we do our duty, we do something more than our duty; that statement does not look quite orthodox however; when we do our duty, something more than our duty is done; namely, other people are made to open their eyes upon their duties. We can't do anything alone. If we shut our eyes, somebody else will shut his eyes; if we speak a word, somebody else or a hundred somebody-elses insist upon speaking that same word; whatever we do a lot of people stand consecrated to do the same thing. "Then went in that other disciple." Long ago this was deeply impressed upon my mind, and the question is never out of me, What can I safely do? But what can I, in connection with my unseen army of imitators, safely do? Had I no other observer than God, I would in many things act differently from what I do. We should act as mothers of spoilt children sometimes act; have certain delicacies away from the table, away from themselves, lest their sick children should want them. To the weak becoming as weak. Let love lead us and rule us. I always felt ashamed to eat anything at the bed of a sick person.

About a fortnight ago, Mr Malet, Secretary to Government, was proceeding with his wife and newly-born child to Mahabaleshwar, where the Governor is pleased to reside a large part of the year. Mr M. was passionately fond of his wife, and took every precaution that the journey might be happily accomplished. The China steamer conveyed them down the Coast, as far as the mouth of Bankote river, where they took their bunder-boat to ascend that river. It was near night; they had a bar to cross that is sometimes dangerous; and felt some anxiety. Once they got among breakers; but escaping into still water they cast anchor and intended waiting for daylight. Unfortunately they concluded to go in; and soon were among breakers again. Mr. M. & his wife read the Scriptures, and prayed together, fully conscious of their great danger. She told him that she was ready to depart, and that her faith was firm in Jesus. She told him where he would find her private bible, in case he should survive. Mr. M. took the little babe, and was handing it to the ayah on top of the cabin when a wave swept over the vessel, taking the babe with it. Soon another wave came and swept away Mr. M. The next moment the vessel went to pieces. He found himself on a rock, and by means of a plank succeeded in reaching the shore. Most of the servants and crew — the ayah among them — were drowned; but a few succeeded in reaching the shore bringing with them the body of Mrs. M. But life was extinct, and no means that were tried, could recall it. An intimate friend of hers assured me that she had for some time, — since the loss of a dear child, — giving pleasing evidence of

piety. Strange to relate, on the top of the hill at the foot of which ~~she~~ the inanimate body was brought ashore, in that out of the way place, her mother's mother lies buried. Two of her children survive in England. She was about 25 years of age. Her husband has returned to Bombay. He found her bible, and discovered a number of passages quite recently marked by her, ~~that seem~~ seemed more than any thing else adapted to comfort him, seemed marked indeed for him.

Mr Hume and his family are at Pandua (some 8 miles hence) seeking health especially for Robert their eldest boy, who has long been in an alarming state, but is now improving. Mr. Bissell at Ceylon has been dangerously ill with spotted fever; but is now thought to be out of danger. Probably he will come to Bombay for a change. Mr. Burgess will be going home in 4 or 5 weeks, — by way of England, round the cape. Mrs Hume's growing family will take her home one of these days. — I was so delighted lately on removing the glass from your Daguerreotype to find it so perfect. I had long supposed that it was irreparably damaged; but it was merely the glass, penetrated by the vapors from the plate. People here think I resemble Harriet. Fred'k. King's portrait is fresh and blooming as ever. — The tone of your letters has greatly delighted me. I rejoice that the Holy Spirit is at the helm in Harriet's experiences, and has guided her past some quicksands. I find nothing to take exception to in any of your statements. Every sinner ought to believe in God's willingness to justify him, and every Christian ought to believe in God's willingness to

sanctify him. But it is of vast importance to have a right conception of sanctification. Very many, of the Methodist here mistake. It is of exceeding importance that we should be willing to have God enlarge our conception of true holiness. The standard of God grows with our growth. It will always do so. The piety of to-day carried over to to-morrow, is not sufficient for to-morrow. So that in one sense we shall never have attained. In this sense, namely that we may stay contented at the point we have reached. It is the perfect that are most bent on pressing forward, even when they have a heavenly consciousness of holiness and a peace unutterable. Even God himself is always exceeding himself. — I have not the disposition I once had to speak of myself & people. When people spoke as though it were forbidden us to hope for entire holiness in this life, I cannot but endeavor to vindicate the Word of God and the Spirit of God. But remembering the self-deceivableness of the heart, I make no report of myself, other than that of utter vileness and nothingness, and throw on God the obligation to make a report of me, if He sees it important that there should be one. It is his matter more than mine. Yet would I not say that Christians should never verbally declare what they believe the grace of God hath wrought in them. I myself have benefited by such declarations. America is far ahead of the rest of the Christian world, in her comprehension of the doctrine of holiness. — I shall be glad to get that letter from

John Atterbury.

— Mr. Fairbank lent me Queechy the other day, and I read a good deal of it with a good deal of interest. I think I liked it better than the Wide Wide World. Many of the scenes and characters seemed drawn from life and from a life which I had known. I do not object to fiction. It is God and not Satan that has given us the faculty of imagination, and we are only responsible to have it guided by the Spirit of God. A vast deal of caution is necessary, for we may easily so exercise it as to be strengthening dangerous predilections in others, at the very moment we are seeking to transform them. I should like to know something more about Miss Warner. Do you ever see her now? — Do you ever think of writing a book? No one is better fitted I think. I suppose you will call a good deal with the auto-biographical though less now than formerly you would have done. — You are more objective than you were. — The books (of Miss W.) are very popular among the English. American literature is getting into great vogue the last few years. — The man who lived next door to me, a pensioned soldier with a great conceit of his own goodness and a great but fitful profession of piety, was in the habit of rushing into intemperance about once in 6 months and drinking himself into the horrors. In the interval he walked erect in his self-complacency and kept the most absolute control of himself, and temperance could not lift its little finger against him. After long abstinence, he (a few weeks ago) had his name taken from the Temperance Roll, as he was going to a ball where

he would have to drink. He went and drank, drank for a week; went to the hospital with delirium tremens; and then cut his throat with a knife and died. How many a meeting has this man attended in my house! how many a warning heard from my lips! Alas how many in Bombay are rushing with similar impetuosity down to perdition. — Whitfield that dreadful man with whom I lived in 1849 is in the hospital, staying there I think to keep himself from starvation. I always supposed that he had killed a fellow-soldier in Kurrachee, through the influence of delirium tremens. But a person who was there at the time, and the principal witness on the trial — only witness I think, — told me the other day that it was not so; he committed the murder when sober and when sane, under an impulse of jealousy. — Our present Governor was condemned to be hung, but pardoned afterwards. Lord Falkland is expected to go home next month; he has been here 5½ years. Lord Elphinstone formerly Governor of Madras is coming to succeed him. — A native convert, (Sudhoo from Satara) and his brother, studying at the Free Church Institution in By, are living with me. My love to Mrs Lee, Gibson and Gibsons, Blakeman, Messrs, Dr Skinner, Dr Robinson if you have an opp, Atterbury's, Humphrys King Lowery Bros. Dodd & Dudlows, Mr Allen & Mr Munger if you see them all the old friends and all your new friends, Messrs Stebbins & Ch.

I praise the Lord for My continued health & cheerfulness. Did I tell you about an Italian friend of mine, that fought in Rome for the Republic, and who has embraced the truth in Bombay. He wants me to ask you to give his cordial salutations to your Italian friends in New York. He sees now what Italy wants & is desirous of giving it. Your affectionate Son & Brother Geo Bowen

Bombay, Nov. 26, 1853

Dear Mother & Sisters

I must write her month if it were only to show how much I am delighted with your great improvement in the matter of correspondence. It really appears that I may expect a letter once a month from both Harriet & Kate. This is truly the year of Reform and Progress, and I must not be caught lagging behind the age. Perhaps as India and America are brought nearer to one another by the flight of time, drying up the intermediate waters, and by the serene veil drying up the intermediate air, in one word, by steam boats and El. telegraphs, we may catch the spirit of the times and our correspondence become more frequent. The time is not distant when America will be brought within 30 days of India. Soon in fact one-half the distance that separated us on my arrival here will be as good as annihilated. When we have reached that height, we shall be able to see coming not far off, New York & Bombay 15 days apart. Hence we shall see another height and upon its pleasant summit Bombay and New York and all other localities of the New Jerusalem side by side. But in the mean time what things shall come to pass. In 2 Pet 3. observe "the world that then was", "the world that is", "the world that is to be". The latter is the new heaven and earth. The first an old heaven and earth. The second an intermediate one. The flood of water came between the 1st & 2nd. The flood of fire or of something like fire comes between the 2nd & 3rd. We see that absolute destruction

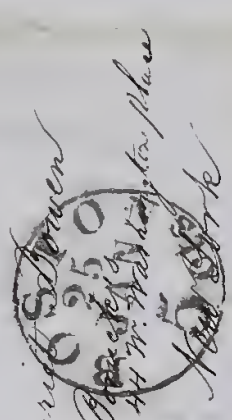
is not necessarily the fulfilment of the word. There shall be everlasting destruction of the wicked from the presence of the Lord, and there shall be sanctification & glory for believers, the new Jerusalem coming down from God out of heaven, with gates open for the reception of the converted nations. We are to hasten unto this day, and it is doubtless at hand. I have not read the memoir of Mr Moses, but there is truth in his opinion which you quote that the coming of the Lord is accelerated by every thing we do, however humble, to make him known. — The efforts of Turkey & Russia attract the attention of the whole civilized world. For six months they have been great enough to make war, but always shrinking from it. Some think that the Turk shall come to his end, and none shall help him, notwithstanding the promises of England & France &c to help him. — They are now busily extending the 3000 miles of El. telegraph through India. We have Bombay, Agra & Delhi, Lahore, Calcutta and Rangoon are both thus united. In a month or two the most of it will be finished. — An additional piece of our Railway is nearly completed. —

The Barkers have not yet arrived. Mr Bissell has been very ill and is now in Bombay for a change. He is getting well. Mr Burgess is here on his way to America. He goes to England, round the Cape, takes his 3 children and Mr Fairbanks too. Mr Hazen is also here. The Thomses are again in town, all well. — Something in Wales's letter concerning Stat and the attention he gives to religion has greatly pleased me. May the God of all grace fully reconcile him to evangelical religion, and to all that is morally pleasing

in the word of God, and enable him to see all the attractions of the Crucified One. May we all see it more and more. May she see it and in his latter days make most rapid growth in the love of God and in preparation for those augmented and thrilling manifestations that await us. Perfection consists in a desire. I do anyone in heaven expect to be in this. I see with faith to the essential condition of ~~[illegible]~~ happiness. Our ~~souls~~ expand as they receive, so that in the very moment we are sanctified and ready to exclaim now we are perfect, we find our capacities have grown, and we are in want of more. With all this, perfect contentment and exulting joy are consistent.

My dear Letter from Mr. Allen by the last mail. We have lately heard from Mr. Munger also. He has not time to go & see you when passing through New York. In Vermont, Prof. Labaree said to him, In my time chamber Mr. Bonney was born. Only think of their remembering in Middlebury the chamber in which I made my entrance on this sublunary scene. I must have made a very profound impression upon the minds of that community during the first six months of my existence. There are few homes in American world. But these things are less fugitive. A few years ago there was a ship sailing out of this harbor, 84 years of age. — Just talked in at length going home and Lord Elphinstone coming out as Governor. The Ch. Miss. Society have sent out a new Missionary to Bombay and another on the way. The Ch. of Scotland are also sending out two. — I still go about preaching now in one street and now in another, and distributing tracts, of which we have a gratuitous series.

What about Bros Dudley & Dulles? Could not you stir them up to write to me. My love to them - also to Brethren and all old friends. The Old Testament in Marathi is now all printed. It is the first entire translation of the whole we have had. So that we have the whole Bible in intelligible Marathi. The New Testament is finished further revised. Mr Ballantyne is at work upon a new trans-



lation of it. Of the 9 Am. Missns in W. India have now in Bombay. There are 10 in America, one in this field. It is possible Mrs Hume may go home by the end of the next year. Br. Nesbit dittto. Whether I shall go to tour in the Deccan this cold season, I do not know.

Excuse this feeble epistle & believe me

Ever Affectionately Yrs

Geo. Bowen.

Dear Mother & Sisters, Bombay Dec 28 1853

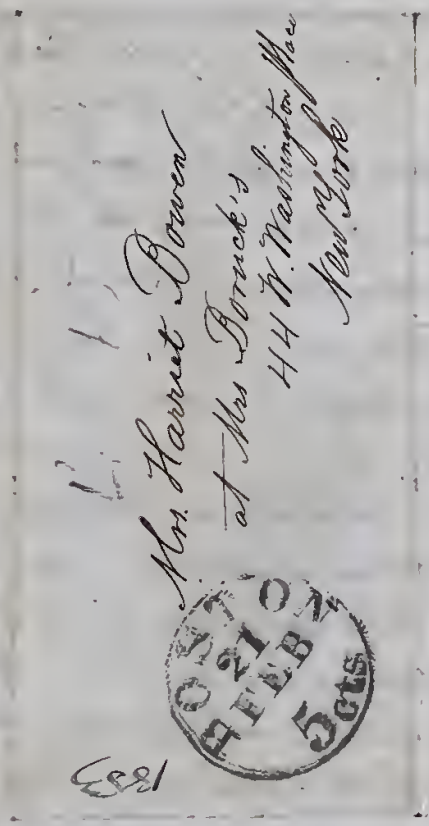
Another year flies to its home, but before it is clean gone I must send you another word of love. It is an arch in the bridge, but whether the last one, or the next to the last, or yet more distant from the terminus, who can say. The present is very good for its own uses, but still better ~~with respect~~ in its relation to the future; for we are saved by hope. Happy are they to whom it is not a bridge of sighs. But a bridge is no place to settle down upon; we use it in quitting it. I feel much the goodness of God to you all, especially in the very marked and precious spiritual mercies bestowed upon you during the last year. Each letter has been more & more welcome as showing that it was no fugitive refreshing bestowed upon you. Yours of Oct 31 came to hand the other day. You mention Lord's and no recent letter from me. One must have come soon after that, and another and another, such as they were. — Mr Barker arrived here Dec 15, and much was I surprised & gratified to find that Br. Barker was an old friend, one whom I had often met of old in the prayer meeting of the Session room, & in the choir of the Mercer St church. I had no idea of it before. They are bound for Ahmednuggur in a day or two with Br Hazen. Mr Burgess left to-day with his three motherless children, & Mr Fairbank & two, for England and America, via the Cape. — The new Governor, Lord Elphinstone, arrived 2 days ago; Lord Falkland who has been here since April 1848, leaves to-morrow.

To discriminate between consecration and sanctification is perhaps difficult. The former word exhibits our activity, the latter our passivity. We consecrate ourselves; we are sanctified. But it is God who worketh in us to will and to do of his good pleasure. We do what we do by the efficacious working of God; and the holy act may be viewed with reference to the human agent, and again with reference to the divine agent. What serves still more to create a difficulty is that a just conception of consecration is a rare thing; even the highest conceptions are apt to lag behind the truth. How with this rule do — Avail yourself to the utmost of the Spirit of God in his now-given influences, and you shall have a mighty communication of his further influence. There is an act of consecration described by Upham; and we can scarcely form too high an estimate of the blessings with which God will reward — or say respond to — that act, performed with evident sincerity. One of the most striking of those blessings is an enlarged and enlarging perception of what is comprehended in entire consecration. With regard to entire sanctification I commend to you the following thought, which has long been present to me, and which perhaps I may have spoken before: if made entirely holy to-day, an increase of holiness will be needed to-morrow, because our moral capacity expands just as we press upon its limits; so that in the unending life of all holy beings there must be pursuit, aspiration. No angel has time to say, I am perfectly holy, — for scarcely can the word leave his mouth before he is made sensible of the need of reaching forward. His ideal has risen — what was just

now full sanctification has ceased to be so. But it is not necessary for me to go much into this subject. God is teaching you. How much do I rejoice that he keeps you from the many subtle errors that abound. — What a frightful error that of Dr. Ed Beecher, about a pre-existence. How lamentable that after convincing Brahmins and other benighted Hindoos of the monstrous unreasonableness of transmigration, we should turn round and see Christian doctors repeating the same error. Dr. B. is playing into the hands of infidels, teaching that the Bible offers no sufficient solution of the ways of God to man, and that we must turn to speculation and guess at a mode of harmonizing them. Perhaps some false idea of original sin, as it is wrongly called, some habit of viewing man as a sinner before he sins, and transgressing God's law before he knows it, has driven Dr. B. to this mad scheme. Sin is the transgression of God's law. This law is addressed to moral, voluntary and intelligent beings. Such only can transgress it, such only can sin. All that we can see about infants is that as a matter of certainty they have natures that will sin when the time and opportunity of sinning arrive. But when they do sin, they do it voluntarily and culpably, as Adam did. They that sinned not after the similitude of Adam's transgression are the heathen who had no revelation as he had, but simply broke the law written in their hearts. — My friend Narayan Sheshadri got married the other day, to a convert. — Br. Mills and wife left Madras the 21st inst, for the Cape, whence they proceed to the United States. Br Barker asks me particularly to

give his love to you all. He regretted that he could not find time to see you, just before leaving, as a missionary, in 5 years. Left Mr. Hunt, Ballantyne, Menger, Allen, and Bridges. Mr Ballantyne has returned. — Love to all. My warmest wishes for your peace and prosperity — 1854. Affectionately Rob Brown

Did I mention that a young Italian Count Antonini, lately from a Protestant, sends his salutations to your Italian friends.



Dec 1853

I am much interested in what you tell me about Italians. About your ragged schools, of which Kate gives me a description.

Bombay, Jan 30, 1853

Dear Mother and Sisters,

The mail closes to morrow and it is now ten o'clock at night. I have left my [illegible] until the time to write to you and will try to make the most of it. Br. Fairbank said to me this very day, I was thinking how it was that you found time to do so many things that I could not find at all undertake, and came to the conclusion that you saved the time that I spend to correspondence. Well, it is a fact that if I write as many letters as I do and Br. Hagen and some others do, it will take me a good couple of hours every day. This time, now that I suffice for one of my departments of labor. Some people think I have great deal on my hands. There is the Grand Jury, for instance, I sit by me. There is our Distribution, of which I have the charge. I preach in the Hospitals. Visit ships in the Harbor sometimes. Have with Br. Fairbank the Chapel services. Have meetings every

tion that to show what friends I have, even in the depth of India here, when I never seek friends. Dear me, what a flood of gossip there is in this letter. — I was at Nuggur from Dec 4 to 27. Our Conference lasted 21 days. The Minutes and Reports are to be printed. It was delightful to be thrown so much into the society of Mr. Bethune and sisters. I am much drawn to them and received em so much kind acts. Mr Baker wishes to be particularly remembered to you. — Rev. Mr Lee sailed for America with his two boys in the Ship Hurricane bound for Liverpool. He seems to anticipate seeing you again with much pleasure. Our Deputation have gone to Madura, by way of Cochin. We could not but form a high opinion of these brethren. Their views in many respects are just: in others crude like those of young missionaries. I hope good will come from their visit. I was sorry brother was so desired. — It is quite likely that Mr Fairbank will go to America before many months and come back married. He has just heard of the death of his youngest child in Illinois. — Mr and Mrs. Nagler are to arrive in Bombay day after to-morrow, to remain here. The Mengers go to Satara. Mrs. M. Lee promised to write to you. — It was delightful to get some news

might come here. Perhaps I ought to attention as much as any other Mrs. may I suppose. Our Secretary of the Bombay Tract and Book Society, has been absent a fortnight ago. Our President of the Temperance Society, keeps that does not worth much labor. And with all this am not without time for social recreations. I must be led by the Lord in all things, and cannot refuse anything to which he seems to call me. I not like to be a model missionary, but find that I come short in many things, and perhaps am not worthy to be called a missionary. Sometimes I am often tripped by many in weakness. I met at Mr. Smith's this evening, & told her I was coming home to write to my Sister. She said, Smile on my boy. He has read some of Harriet's letter and seemed as though she knew her. She is a very pious person. He was very kind to me when I was ill in 1848, and he believed was then the means under God of recovering me. We have a meeting at his house every Thursday. Some beautiful flowers, given me by his children, me as I write. He often sends them to my house. I men-

concerning Banks. But I could not gather from what you said, whether he was staying, whether he was living in Hongkong, or merely visiting that place. — And it is the most likely he was seen there. I hope that some subsequent letter may give some further information. — The Dep. tried to do some thing that they did not succeed in accomplishing. They tried to get the bottom to consent to a diminution of their salaries. They made some strong appeals which was not responded to, and they were obliged to give it up. — Our printing press so far as it is secular, is to be given up. This is right. —

In a month or two after you receive this, the Homers will I hope be arriving. They will see South on you. They always seemed to take a great interest in you all.

Believe me affectionately Yours

Geo. Owen

1857
Jan 30

Mrs. Harriet Bowen
at Mrs Bowen's 443 W. Wash-
ington Place
New York

Dear Mother & sisters Bombay March 10 1854

Forgive me for telling another good for nothing interval of silence transitorily in between my last & this. I snatched up a card mail day, looking about in the face, with a grow of conscious rectitude & sanctification; but some or other I glided serpent like through my fingers and was gone before I was aware. With due diffidence of the future, I begin some days before hand and trust that the H. C. Steamer Sumarang will not get off next Sunday without bearing to you from me some missive assuring you of my unfaltering love, & joy in all your prosperities, of my trust in Him who keeps you with one hand while it keeps me with the other, and of the facilities with which I swallow down the distasteful disappointments regularly assigned to me by the kind Physician. It is good for a man to bear the yoke in his youth, good to bear it in his maturer years; if Christ be his yoke fellow, how elated should he be. Take my yoke upon you, and learn of me; see how I bore the neck, and when you must submit yourself to its weight, you shall find it easy; when you least shrink from cares and labors and self-negations, you shall find rest unto your souls. But if you pull from the yoke, it will gall you; if you spurn at labor there shall be groaning and multiplied vexation." Honors I can say truly that my life flows serenely by; and that things which would once have cut deep, like sharpest hailstones, now fall like flakes of snow hardly perceptible. I find much

rest into my soul. How rejoicing am I your letter every month. Your last was particularly satisfying. The signs of your growth in grace are most welcome. Nothing could be better, I think, Harry, than the recent developments of the work wrought in you last year. You undoubtedly got good, a great good, from your Methodist friends, and I trust you will never underrate it. They ought not to be displeased if you are unwilling to stop on the platform where they are. It is a great thing to get the eyes of our understanding open to the fact that God is willing to do great things for us; but it is not good when we have attained a certain degree of grace then to say there are the greatest, we must stop here. There is one thing that tests all heterodoxy; it makes but little difference comparatively how defective a man's views may be, if he has a mighty impulse onward. Errors will vanish from his path of such a one. Honor the Spirit of God and the Word of God, and you shall never fall. Dear Kate I rejoice in the Lord's goodness to you, and hope that he may make you more and more a temple of the Spirit. I am glad that you find opportunities to teach, and that you can do it pleasantly. It is not a greater privilege to learn than it is to teach, and we get a firmer hold of knowledge when imparting it to others. If we are walking in the path of life, every mental acquisition is an inalienable treasure; the materials of our mental edifice are rising for eternity. Many things are good only when properly collocated. What is the use of good stones on a bad foundation? The whole building must be thrown down.

Mr Hum's eldest daughter, Sarah, 13 yrs of age, is now very ill. She has inflammation of the lungs, and hope and fear alternately from day to day. They were going to Mussoorie when this took place. Our circumstances are nattering. Mr Cassidy goes home soon, and so does Dr Stevenson. The latter has been for many years a Chaplain of the Ch. Estab. Church; but he commenced his course as a Missionary, 30 years ago. Dr Wilson is at the Hills. Mr Robertson goes soon. Mr Murray Mitchell has now at Poona, as does Mr. Cassidy. Mr Jas Mitchell (from Poona) has gone home. On reviewing, we have some additions, two to the Ch. of Eng. Miss. Soc. and two to the Est. Sc. Church Society. The native church of Bombay continues as small as ever. In the connected with the Ch. of Eng. Mission, there are but a few more communicants than that connected with the Free Ch. about the number. There is no native church connected with the Estab. Sc. Church. — I have ascertained that the person who I supposed might be Frank, aboard the Str. Sir C. Forbes, at Hongkong, is named A. Bowen. A friend of mine who lately left for China has promised to make further enquiries. A Christian gentleman of my acquaintance, Capt Betty died lately. I was with him a good deal in his illness, and much rejoiced by beholding the operations of God's spirit. He told me that he had some years before been very nigh to death, and was not then willing to leave his family: he wished to remain long enough in the service to secure a provision for them. He was now upwards of a year before the completion of the requisite period, and was taken. Thus consequently just as he formerly had been unwilling to leave them, yet he was perfectly resigned and cheerfully left them with God. God undoubtedly called him to rest in this particular way

I never till lately met with the 2nd book of Esdras. It is not always with the other apocryphal books. It is probably by two hands. It is very interesting. There are many very striking resemblances to the Apocalypse, just of the kind that exist between Daniel, Isaiah &c & the book of Rev." I give an extract: "I Esdras saw upon the Mt. Sion a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stoutly for the name of the Lord." — Another: "For my Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years. After those years shall my Son Christ die and all men that have life. And the world shall be turned into the old silence 7 days, like as in the former judgments: so that no man shall remain. And after 7 days the world that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that be asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most Hight shall appear upon the Seat of judgment, and misery shall pass away, and the long suffering shall have an end. But judgment only shall remain, truth shall stand, and faith shall waxe strong."

Since I wrote Mr. Fairbanks has spent a month at Ootacamund with us. I am glad that you see Mr. Allen. You must show him all the kindness you have opportunities of showing. Always give my love to him. I have passed many pleasant hours with him, and we generally get along very smoothly together, which is saying much, considering that I struck out a course so much opposed to his ideas of fitness. I looked for a copy of that printed letter, but could not find any. You told me I think that it had been printed in some Methodist paper. Before you receive this we shall doubtless have telegraphic communication with Calcutta, possibly with Madras. The line has gone out into all the world. This word has hitherto been commentation, but now its meaning appears. The firmament will yet declare the glory of God in a surprising manner. How little is creation known. How much is coming to light the existence of which was not suspected during thousands of years. How long and how serenely God waits for his wondrous works to be taken notice of. What wondrous agencies are even permeating the air breathed by every child of Adam all his days long! Many Christians that one meets with here, believe in the restoration of the Jews to their land in an unconverted state, and a great assault made upon them by Gentiles, and a manifestation of Christ resulting in the overthrow of their enemies and their own conversion. One not think the Epistle to the Galatians had no existence. One of these told me the other night that our dispensation was but parenthetical; he was quite unable to see that the Jewish dispensation was truly so, the law being a schoolmaster bringing to Christ. You will not wonder that these people go further, and believe in the rebuilding of the temple, and reconstitution of sacrifices and cognate rites. And to deny the validity of their literal reading to

them to a sense of infidelity. — March 13. I was with Sarah Thomas yesterday, who I am glad to say, gives signs of improvement. It has been a dreadful conflict; and is so deep that I could only communicate with her by means of a slate. I have long thought favorably of her religious state. How many startling calamities is God sending of late upon America and England. How many fires and wrecks. How calculated to bring down the pride of man. — Let Kate know that I have four pupils under 12 years of age (3 times a week) and much enjoy giving instruction to them. They themselves take interest in their studies. In teaching or preaching the great thing is to interest. People have the lock and key of their own hearts, and if they don't choose to open, we may hammer away as much as we please, or cover the front steps with costly gifts, it is of no use. The obtaining attention — the first thing, the securing it the second, and the improvement of it the third. We must look at children when they are not studying, when they are amusing themselves, to learn in what manner they are interested. — I visited a lady to day (at her request) who is about leaving for Ceylon, in consequence of the departure of her sister Mrs Capt Mylne, for England. Her mind is possessed with an extraordinary horror of this voyage, in which she believes she will certainly be lost. Yet she is quite confident that it is her duty to do. And her great unwillingness to go appears to have filled her with doubts about her service to Christ. And this then about her spiritual state mingling with the other, completed her unhappiness. I told her that if she was satisfied that it was her duty to go, then she must go, consecrating herself to the whole will of Christ, whatever it might do. Let Christ do what he would, that was best. She must take the leap in the dark, believing that Christ was there, and that he could not err. I referred to Abraham & his son, and other instances of great sacrifices evincing faith, and showed that no one had ever trusted in vain. I made no mock at her fears, but taking her most apprehensive, showed that there was nothing really bad in them, if she would only lay hold of the Christ now offered to her forgetting the past. — I had the fullest purpose of writing to my kind friends Dr. & Mrs. Alderman, but am after

all quite crowded out of the opportunity of writing to them. Do say what you can for me. I remember them affectionately and value the tokens of their love sent to me, and those sent by others. How 5 volumes of Kitto an excellent, I hardly know a better book. Mary lent it to many. Mark love to my dear Mother, — ~~the last~~ upon whom you have lift more and more the light of his countenance. She will be near her 70th birthday when this reaches you.

Love to Nat and all his family, and all friends I believe me Affectionately G. W. Brown

Mar. 14

1854

Mrs Harriet Bowen
at Mrs. Boruck's
44 West Washington Place
New York.

1854

Bombay, May 2. 1857

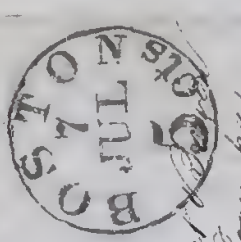
My dear Mother & Sisters

The Mail goes to day & I have not much time, but you will no doubt accept from me a few hasty lines, rather not hear at all. It being now two months since I have written home dear letters come with beautiful regularity, month by month; may they ever continue to do so. I present the even tenor of my way. From one end of the month to the other my peace is unbroken, my mind being stayed upon God. - My effort to ascertain if Band was in China, did not prove successful. - We are about commencing here an Educational Institution, the then that are connected with the other Missions in Bombay, where Natives may receive a pretty thorough education, largely religious. We have been in correspondence with the Foreign Committee, about this for a year. It was not formerly in favor of these institutions conducted by Missionaries; at least they thought it more desirable that they shd give themselves to direct evangelistic efforts. I do not retract my former opinion; but it is evident to me that Missionaries will not spend the time in such efforts, and that if disposed to preach, they will do so none the less because they have an ed. institution. The principal reason for establishing this, is that converts from Missions at Ahmednuggur come down. Bombay is considerable number is got a better education than is given in the Deccan, and other institutions connected with other Missions, and best men are then withdrawn from us, as they often are by joining other Missions. And if there be a school at all it might as well be as large as we can make it. So our

Mission here has hired a large building, and engaged a Mr. Forth as a teacher. It is expected that I will take considerable part in this, and I am willing to do so. To begin next month. There is quite a passion for education on the part of the Native youth, chiefly however as it is considered to be the chief avenue to employment and promotion. — Since March 31 inclusive, in consequence of the departure of Dr. Stevenson for home and the removal of Mr. Mitchell to Poona, the Bombay Guardian has fallen entirely under my management. I find it easy to supply all the editorial matter. I will send some numbers by this mail or the next. Tell me, please, what they cost you, if anything. I want to know as a matter of curiosity. — Dr. Stevenson has many friends in this community. He came out from Scotland as a Missionary 30 years ago, and 20 years ago accepted a chaplaincy in the Scotch Est. Church. The fact that a salary of £1400 a year is connected with it, leads many to impute a worldly motive. He has conducted himself well however, being generally ready for good works, and not renouncing his interest in the Natives. He is a very decided Pre-millenarian, and has adopted of wild views (as they appear to me) about the future; but is a humble pious man as well as a learned one. He is President of the Bombay Branch of the Royal Asiatic Society, and has humbled himself much about the inscriptions on the Ancient caves of India. A large quantity of sculptures has been brought to Bombay in the last 18 months from the Persian gulf, — explored by Col. Rawlinson in Assyria. He has had much success in deciphering the in-

scriptures on them, Kinger. It is quite another thing to translate them. He has discovered the name of Benhagger, the only Scripture name that was wanting. — Up to this moment we do not the Eng. & Amer. fleets have not been able to help Jordan. None shall help him. They only precipitate his fall. At the same time God will take care of his infant churches in Asia Minor, and give them enlargement. I am quite willing to see in these Protestant churches, the "people bring out back" of Ezekiel 38 & 39. This Armenian church is the church founded in Apostolic times, which got shifted from its foundation, and is now being restored. This is the true restoration of the Jews. Rev 3.9. Mr. Hume and most of his children are at the hills (Mahabaleshwar). This is a great year for return of Missionaries. Mr. Claudius, a very useful Missionary in Gujerat, goes home by the next steamer. At the present moment there are only half a dozen Missionaries in Bombay. I suppose you will have heard Dr. Duff and rejoiced in his eloquence and ardor. With all his zeal he manages to spend very little time in India, and thinks nothing of being away 4 or 5 years at a time. He has never acquired a native language. But he may be made the instrument of good. I got a letter the other day from Mr. Graves, Mahabaleshwar, who has been here now some 36 years, and is much loved by all. She still talks of returning to America. The return of the Women would be a good opportunity for her. — I get sad news of the Jews at Jerusalem; they are perishing from want — in consequence of the war. This must

cute, & prolonged, distress all over Europe. American abroad deeply deplore the action of Congress in the Nebraska matter. American slavery is every where regarded as the anomaly of the age. In an pretty much cured, & a desire to boast of our country, for though in nothing personal a thousand admirable things, this one must outweigh them all. I often feel as though I would prefer a separation of the Union. Appreciatively Geo. Bancroft



Mrs. Harriet Beecher Stowe
care Jas. T. Fields
124 W. Washington St.
Newport

1851

Rec'd 15

1853

Mrs Harriet Bowen

at Mrs Bowen's 24 W. Washington Place

New York

BOSTON
AUG 3
5

Bombay June 19. 1857

My dear Harriet,

It is some time since I heard from you. You last was dated March 1 and was accompanied by one from Kate. I think I wrote you since receiving it. Am expecting a letter by the steamer now due — I find myself now in my own school room, the germ of an Educational Institution, as they phrase it, in other words a School where Native boys will be taught Literature Science and Religion. Written, my reflections my thoughts than putting myself in such a position. I have been very quietly not more than half an hour. There has never been such an Institution in connection with our Mission, though the other Missions in Bombay, Ch. of England & Ch. of Scotland & Free Ch. of Scotland all have them. If I do not mistake I have sometimes spoken my views to Kate, as to Bombay & Missionary from other works. They need not be as the home or of daily street-preaching is as much as any man is fit for, is that may, while there is no outpouring of the Spirit of God upon the hearers, he will make every thing easy. I appear. Schools for the present do not. There is an earnest desire for an English education on the part of the Natives, and to obtain it they consent to receive religious instruction that is mingled with it. I do not at all suppose

x suspension of spirit and other ...

that India will be converted in this way. We can but pray. God's way, not through Christian institutions, overturning the truth. But God's hand is to be known, and till it is plainly out stretched, we have no choice of acting nations. The great thing is to stand ready, so that the moment his glory begins to appear we may press forward in the opening path. I have quite expected in this institution for retaining the common knowledge I possess. The Guardian goes over under my sole editorship. It is valued by a few. It is in opposition, i.e. the religious, say the most. As a man on board an American ship in the harbor last year said, we in Bombay may say, - Religion is not a discount here. - Dr Milne, the Free Ch. Mission has been joined lately by his son from England. One of the two mentioned in the memoir of Mr. Milne, as sent home when children. He returns to India an infidel. Thinks Carlyle a greater prophet than Christ. He spent two years in Germany and became thoroughly infected with the infidel philosophy of the day. Unhappily he has become Editor of a weekly paper here the Bombay Times. I think he is wanting honour in the ability of prudence to maintain himself in his position. - This is a great trial to his fathers, you may be sure. - Mr. Hume's family have returned from the hills, all well. - We are anxious concerning Mr. Miller, (Kolapur) very ill lately. - We have learned with surprise that Dr Anderson, late of Aden Board, is likely to visit India towards the close of this year. - I do not remember whether the death of Mr. Smith's child and wife was mentioned in my last. The two deaths occurred a few days after his arrival in Bombay. He came to the

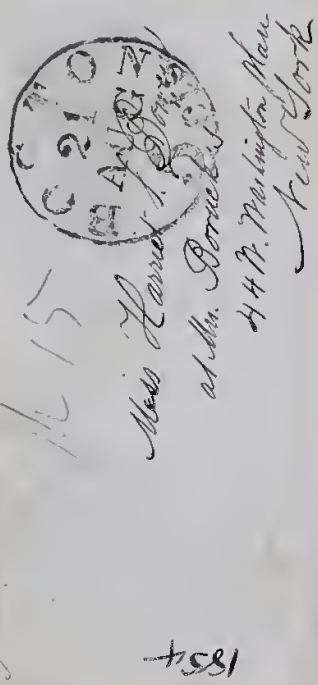
employed in the School. He is an Irish Britain, a very worthy man and Christian. — There are now about 150 boys in the School, and the number will probably double, by the end of the Rains. Four or five Native teachers are employed. Ramji's Convert is useful. I lived when I did, Sudra a convert with me. Upstairs an Armenian, imprisoned Christian in Russia for Protestantism, and a Mussulman from the North of India, who came ~~from the Sikh country of Bhutan~~ to this party on his way to Mecca, but was here led to seek Christian instruction. He appears very well. — I must mention that I support myself as of old by teaching in the Miles' excellent family. — My first lately some copies of the "Harmonicon", containing Daniel a Cantata composed by Mr Root & Mr Bradbury. Scarcely had I begun to read this music when it appealed to me irresistibly, and afterwards when I had time to a Piano and worked it out I was delighted beyond measure. A solo of Daniel with Chorus near the beginning, Prayer of Daniel, Duet of King and Queen, solo near the end are quite to my taste. If not utterly original they are the better for it. They are of the School that I like: I find no fault with the Cantata for want of originality. Please tell Mr. Root how much I was pleased. — You will see by the enclosed that I have at length written to

Dr Hakeman & Mrs B. — I send some more copies of the medicine. The Saratoga Med stations may perhaps eventually make a volume, if it is thought that they present important views of Scripture. Give my love to every body. — Mass. a plenty of oil in your lamps.

Ever Yr affectionate Bro. Brown

What about Mr Lee.

My dear I let that correspondence drop. — I will marry would



write me "not hoping to receive again". I hope Ma continues to enjoy the smiles of providence, and to cast her care on him who cares for her.

Bombay, Sep 27. 1854

My dear Mother, Harriet & Kate

You will learn with some surprise that Mr. Hume and all his family have left for America. They sailed a week ago to-day in the Merchantman for the Cape where, by the advice of physicians they will spend the winter if the Lord permits and proceed to America on the opening of the Spring. It is not impossible that Mr. Hume may die before he reaches the Cape. I hope not however and there is a tolerable prospect that he will recover at sea. He was ill for two months before leaving Bg of the dysentery, and during the latter part of his stay sank very rapidly so that at one time it appeared not unlikely that he might not be able to get away from here. But the Lord showed him of the hearer of prayer and granted a measure of restoration. Mrs. Hume was expecting to go home with the children at the end of the year; but the Lord has made this unexpected disposition. All my intercourse with Br. Hume has been of a most agreeable character and I cannot

but look upon him as a dear friend. He possesses many excellent characteristics, and has been of much use in India. He is universally regretted. I fear there is not much likelihood of his returning to this country. He has six children and the oldest is now in 14 years of age. Friends here raised a sum of Rs. 1635 for him, especially for the education of his children. He and his wife and his children all feel that they know you. They have read many of Harriet's and Kate's letters, and always loved to hear and speak about you. May you have a happy meeting together. — Br Fairbank and I are now alone in the Mission. We are however expecting Mr & Mrs Powell from Sesoor in a fortnight to stay until the Conventions which will be held in December on occasion of Dr. Anderson's visit. My situation and labors do not change. I am the only Missionary in charge of the Institution, which has about 200 pupils. There are 8 great Educational operations in India on the part of Government, but of this and all matters of general interest you will get information from the Guardian.

Your letter received Sept 5, after a considerable interval was very welcome. I admire much the arrangements of Providence in all that relates to your dear Mrs Brown's return to the habits of truly deplorable. It was a pity that she should remain isolated in such an asylum where she had so many relations to have no right to inquire the intentions in 13 Jan. 3. — I am very glad that she is now so much more suitably placed. I hope the Snowdens will give her a welcome to the hearth of this life the truth embraced of the Gospel. I hope to hear good accounts of them. Send my love — I am very glad to hear of the children of the Darlington's. — You will have seen in the Guardian, in May, some reviews on Jos 41. There is a Pensioner Sergeant Major, a close communion Baptist, with whom I have been in the habit of meeting on Friday evenings at different houses by rotation, and with whom I have had endless controversies. He was baptized in Burmah 20 or 30 years ago, and in pietry ordination has not been in the habit of attending any ministry, but only worshipping locally. He is very set in his views and can with great difficulty receive any new light. He wrote a most abusive reply to my remarks, which I refused to publish, and which he then took the trouble to get printed as a pamphlet and circulated, the design being, in the opinion of some of my body, simply to

injure me. Is it he intended to make reign of mine on human obligation and liability &c, and sought to make it appear that I held some monstrous doctrines. I took no notice of all this but left him to his own bitterness. — About three weeks after this a great stroke descended upon him. You must not understand me as intimating however that there was the slightest connection between the paltry offence against me and this severe dispensation. Three of his children died in a space of eight days. One died first and hearing of its decease, I mistook knowing the hour of the funeral hastened to his house and got there too late. I went to the English Burying Ground and there I formed the company. They were in mind embarrassment as the English minister could not bury an unbaptized child. He had however said that the service might be performed by any other party, — in the burying ground, quite a remarkable act of liberality. Richardson as soon as he saw me asked me to bury the child and I cheerfully consented. It was a pleasure, in return for what he had done, to be allowed to ~~give~~ insert him the language of consolation and perform the last rites for his child. Six days after wards I performed the same for his two other children that died. —

Mr. Fraser removes to Bombay again. He has been professor in the Government College there; and

now takes charge of a Parsee educational establish-
ment. He will of course be greatly restricted from
teaching religious truth. Mr Miller has gone
up to Poona for a month, and I have an extra
hour or so in the morning. — Baptisms in
Western India continue to go on very far behind.
We take about progress, but the increase of popu-
lation makes increasing idolaters in a proportion
vastly greater than that of the converts increase.
— A valuable member of the church, Miss Agnette
Sebastian, Miss Hume's assistant teacher, died one month
ago, — a great loss to the Mission. Another con-
verted Brahman, or supposed so, for his life
was marked by unhappy delinquencies, especially
the use of Bhang (an intoxicating drug) has also
died. — On the 1st of Oct a new Postal law, im-
posing a charge of ½ an anna on light letters to any
part of India goes into operation. ½ an anna is e-
qual to one cent and a half. This is admirable. Not
papers published in the country are still much taxed.
There are many papers conducted by natives now in
Bombay, in Guzarathi, Marathi, Hindoostani and
Persian, and even in English. Hardly any of them
perhaps has a larger circulation than a weekly
~~conducted~~ published in English shall I say, rather in some-

thing intended for English. The Eng. language is the Language of this country; and many are cultivating it and despising their own vernacular. The news from China is not so satisfactory of late. Their Christianity is getting frightfully corrupted. Possibly I may

Mr. Harriet Power
care of Mr. Porter's
144 W. Washington St.
New York

Mr Stg
1881

write a dear, and has been for a year.

Yours ever
Geo Power

Always tell me about everybody.
Remember me to all who wish to be remembered to me.

My love to Ma and all.

Bombay, Nov 27, 1853

My dear Mother & Sisters

I must write you, if it is but briefly. It was such a pleasure to me last year I am Mrs. Munger or rather that I should see one who had so lately looked upon you and conversed with you. I was also glad to learn from her that you were not expecting to see me again in America. Let us seek nothing from the Lord but what will consist with his glory. As for our future on earth we know what it may embrace, but it is a mercy to have it crowded with hopes. — My last letter told you about the departure of the Homer. They were obliged to put into Ceylon, to make some change in the stowage of the ship's cargo, and were there till Oct 16. The Homer was improving. — The deputation with Mr & Mrs. Munger reached here Nov 3, 24 hours after an awful hurricane. I have seen something like it at sea but never on land. The pressure of the wind was 35 pounds the square foot. The number of men

lost probably exceeded 800. It seems to have been aimed from the Hawk at our harbour, our admirable harbor where the vessels thought they could ride in safety. We hear very little of it any where else. At least 10000 trees were born down. A tract was written (by me) on the evening following, and published the next day. — The deputation spent ten days in Bombay. They have very much the same views that all Missionaries have on arriving. Admirable in theory but needing to be modified in practice. Mr. Lowe to consult the circumstances and exigencies of our case, and recognize the necessity of adaptation. They are disposed to make many changes. Some of them good no doubt. But there is to be a Convention, or General Conference at Ahmednuggur next week. Mr. Bissell & Wilder & wives, go up the week. Mr. Fairbank and myself follow after the Sabbath. — My friend Cassidy settled

at Florina for 18 mo. past, has been getting married to Miss Emma Miles, my pupil and I trust she will make him an excellent wife. Her sister Rosalie, my second pupil was married on the same day to Capt Hartt, of the E. I. Co's army. I married both couples. — I teach 4 generations in the same family. — The Deputation took a leave at our Seminary, and it remains to see whether they will retain it or not. They want to hear the Missionaries preaching, almost exclusively. — I enjoyed the intercourse with Dr. Anderson & Mr Thompson very much. Dr A. appeared to enjoy hearing me preach in Pont's or Hindu temple one night, about as much as any thing. — But our one need is the outpouring of God's Spirit. In whatever manner truth is presented it will come with power then. The kind of instruction only is not the great thing. — We all look forward with interest and some perhaps with apprehension to the Conference at Nuggur; some changes may be made that some will deprecate. The gathering of Missionaries will be interesting. Mr & Mrs

Ballantyne, Mr & Mrs Hagen, Mr & Mrs Barker, Mr & Mrs Pratt, Mr & Mrs Wilder, Miss Farrar, Mr. Woody, Mr. Fairbank and myself. I no notice better Hazzard & Rankin Lawyers are to be indicted. I am obliged to conclude summarily. Ever in our Lord Bonner

Mrs. Harriet Bowen
care of Mr. Bowles
44 Washington Place
New York

H M

1854

My love to all the Mercer Street people, and other Christian friends. To Nat & his family. Glad to get your interesting letter of Aug 27. Has Nathan Pittsburg left his church? Lansing.

Pondicherry, April 30, 1857

My dear Mother and Sister,

I do not venture to think how long it is since I wrote to you. I have an impression that I have somewhat exceeded the two months. I have heard from you once, (from Harriet and from Kate) and it is about time to hear again. Br. Moss has left Trichinopoly since I last wrote you. Br. Fairbank leaves Br. Morrison. He proceeds to Calcutta in the Ship Squantum, and there expects to take a ship to America. The route is a long one but the most economical. The P&O. Co have the monopoly of steam communication between this and the Mediterranean and they charge enormously. Pondicherry is one of the most difficult ports for an American to get away from. There is almost no trade from thence to the United States, and the ships that come from America generally are obliged to take freight for some other port and then obtain a cargo for America. Yet though there are

such difficulties our missionaries manage to surmount them barely. Since I arrived in the country I may say indeed, since Jan. 4, 1879, there have left this for America no less than eight missionaries, viz Mrs French, Ballantyne, Allen, Munger, Bruges, Hume, Wood & Fairbank. There are now left in the country seven in all. I am left alone in Bombay with Mr. Kazen, who is permanently located here now I think. Mr. Munger and Mr Ballantyne have returned, and we expect Mr Fairbank to return. He goes on a particular business, and it is not impossible that one born in this country may come with him, closely related. I wish him all happiness. I trust you will see him and he you in the autumn. He will tell you & your heart's content and tell you very much about me. He & I have been very intimate. — Our English institution, started with so much trouble and no little expense, has been broken up. Saturday was the last day. It gave promise, surpassing the expectations that had been formed of it. Some of the pupils were evidently much interested in the religious

information, and shows more seriousness towards the Lord. They are scattered. It would have been a most painful thing for Mr. Hume to hear of the dissolution of this school, which was principally set up through his endeavors and for the success of which his interest was greatly awakened. But even this is not a very pleasant subject. — We received letters from Mr. Hume and the children, written in January, giving an affecting account of the last days and death of Mr. Hume. Mr. H. is probably by this time in Christ's flock, and I may visit that spot may have seen him and his children before the coachman zon. I am not sure but my connection with the Am. Board may be prolonged. One of the committee has adopted views such as I hold in regard to infant baptism. I wrote me I think in 1850 with regard to my change of views. I wrote about the Presbytery; but as no answer was sent to my letter, I took no steps with regard to the Am. Board. I had some conversation with Dr. Anderson on the subject, and he seemed to agree with me that I might labor with propriety in connection with the Board. He viewed the matter in

a liberal spirit. — But some are much grieved by the departure of Sadler. They know well that I have exerted no influence directly to restrain his convictions in favor of infant baptism; but it strikes me as not improbably as most natural indeed that they should ascribe the change somewhat to the indirect influence exerted by the fact that I was known to be opposed to infant baptism. So I am thought it best to write to them as a body and ask their opinions with regard to the course I should pursue; whether they would consider that the interests of the Mission might be promoted by my discussing the official connection between me and us, and laboring with them as heretofore, though not officially, — or otherwise. I told them I would not consider myself in the affirmative as having the least shadow of wrong new attached to it. — It seems to me better that there should be no disruption. I have no personal strong tendencies with respect to the subject of baptism; at the same time I must be free to express and maintain my convictions in this land, which are deep and settled. — I am received warmly from them yet; but I believe

on no doubt in the course of a week or so. — Thus I shall probably become disconnected from Missionary Societies except in sympathy and hearty co-operation. I have not the slightest idea of commencing myself with the Baptists. The Baptists of America certainly attach an importance to the mode which I cannot find to be warranted by Scripture. Perhaps what I now write had better be not made promulgated before I write again. — Since pen Missionaries, Mr. Lyon and Mr. Faithfull among them, have been very much engrossed for some months in preparing a new Marathi New Testament. There exists a very good one, made and published by our Episcopal brethren; but as Bible Society has never adopted it, and the present labourers are directed to the preparation of one that shall be published by the Bible Society, and be free from the imperfections of the former translations of that Society. — I hear that I am to be chosen on the Committee in the place of Mr. Faithfull; and as the duties are now to be less engrossing, perhaps I will consent. — You will have heard of the death of Dr. Poor, Dr. Scudder, Mr. Anderson, a very successful Miss in Madras has also died.

I have not a word about this and the things mentioned in the Bible in Mount Lebanon, Syria.

Mrs. Samuel Bowen
at Mr. Corsett's
44 Mr. Washington Place
New York

Letter 33

1835

[illegible] July 9, 1855

My dear Harriet

It will not be [illegible] as the [illegible] you mention some lines for you. Oh, how [illegible] in a letter received at [illegible] from [illegible] and another from [illegible] received [illegible] by myself. State and wonderful to relate, the [illegible] A few lines from [illegible] received [illegible] and [illegible] my [illegible] for the moment. There is a tender spot in my [illegible] for [illegible] the centre. The letter of July 21 must have been detained in America as did Montreal one till the latter part of May. I was very [illegible] to see by your last letter that [illegible] and that you experienced a great [illegible] headache than of old. It is forever [illegible] that it is nothing more than a temporary debility. We have all of us great reason for gratitude to God that we enjoy [illegible] good health [illegible] many years. It is nearly five years since I have taken a dose of medicine of any kind. I think I have seldom been more free from headaches than this year. People dear, especially when they first know me, find much fault with what they call

[illegible] I feel myself. It is regarded by some that for anything I know and keep not. However I believe that I flourish under it, and that I am more free from colds & than others, they accuse themselves of it. I am now in my eighth month. We have been falling for nearly [illegible] 38½ inches have fallen. I still continue to work on the Bible revision committee. We are nearly through. Dr. Clark begins in the latter part of March. Dr. Anderson left on the 3d of May, reached Calcutta safely and left that port for Philadelphia in the ship Valparaiso June 6th. Dr. Anderson and Mr. [illegible] are expected here from Ceylon & the Madras Presidency about the 15th of June. They are to leave Madras to day or for Europe by the Poland route and Dr. Anderson for Calcutta in June to spend a month and then follow Mr. Timpson to the Mediterranean and the two will proceed together home to the U. States. I have sent in my resignation and it has been accepted, or rather forwarded to the rooms by the Deputation, recommending its acceptance which is merely to the same thing. Dr. Anderson intimated to Dr. Anderson to me last December that

It would hardly be right to commit to my instruction a theological class, I can not the idea that a dissolution of this connection must take place. I must be prepared to attend to it as I think best. It never nothing that occurred in my intercourse with the revered brethren would induce me to resign. I am with a deep felt Christian my recent. Perhaps it would be well to send this to be extracted into the Evangelist. Sincerely, my prayer remains unchanged. I have no connection with the American Missionary Board, having the service with Dr. Edgar. I have received very kind letters from the Secretaries of profound affection and sincere attachment. I am perfectly persuaded that God has been led in this matter. He has determined all my ways from the beginning, and He must determine them to the end. The path I am in may lead whither it will, it is the path that God hath chosen for me. This is enough for me. — I received the other day a letter from a gentleman at Vera, an experienced missionary, that he and a Christian friend Mr. R. Hamond have passed mudwinnow through Madison inhabited by the Cherokees, an aboriginal tribe inhabiting the

hallowing, rather spirit-embodied, and in a complimentary manner, invites me to undertake it. I have no objection to the work in itself, and am as able to go as any Missionary in Bombay. I am sure. But I have no knowledge of the language or customs of the people, and among them we have no occasion for the Health which I have acquired with so much pain. My mind is made. But there are many a hundred people in Bombay as ignorant of the Gospel as they are. I cannot see my way to go, not now at least. — I am sorry that I spoke, but the mistake I fear has been made. It must have been a great shock to her. Could you see her, assure her of my deep sympathy and Christian love — & in your letter, you must at least me, "I remember her loves you." Mrs. Leith, a friend of mine, my opposite neighbor, wrote me the other day as follows: "At last I return with very many thanks your dear sister's letters which I found peculiarly interesting to me. What a beautiful life of faith hers seems to be! That passage regarding her "conception of future duties" "in the patient, careful habit of mind" which prevents one from enjoying the present moment, I do so entirely sympathize with. I know

conversion, that the rest of the people of God is in the present moment a lost one! I think and hope it is. My sincere wishes for the rest. I have had much reason appreciative of efficacy, and the remarks of your letter seem to remove partially a film from my eyes. Thanks for all I may rest also. I trust you will be able to be at opportune time health.

Mrs. L. is a seeking Christian and has been for years. She is a person of great accomplishments, a most decided character, & there I trust is a real. Perhaps the best home in Christ's church. Here observe a most humble Christian. They have a child. I have frequently had occasion to observe that childhood is attended with peculiar blessings. There is no doubt that the rest of the Christian is in the Parent. We shall find rest in God, and by faith, Christ's cause. That you have sought for the rest that must be found. In fact Christ abideth in one heart only so far as we give him our cares and rest in him. Peace in Christ must be a treasure in our terrestrial position. — Excuse me for writing with such pale inks. I did not observe at the time.

Mr Vanduzee will be arriving in America soon after you receive this postscript. He is expecting to marry. The engagement was formed before he left here. Entire name, his eldest daughter.

Sarah Christina

You will see him no doubt. Hope you will remember me to Mrs Hume and her children. Give my affectionate remembrance to Nat and Sister and their children. Remember me to all other friends. I am much pleased when you say anything about my old friends. What about Angus — William & James Forbes living? What

Paid

Miss Harriet Forbes
care Mr. Forbes
W.H. Harrington Esqr
New York

PAID

1855

about his family. — Remember me to my relations in Pennsylvania. Hoping and Uncle Richard. Yours in love

Geo Hume

J. H. BOLTON
TRANSPORTATION AGENT

J. H. BOLTON
TRANSPORTATION AGENT
BOSTON

My dear Harriet

Yes, I shall write. I have been letter of yours since my last. Mr. Fairbanks calumniating remarks about my which gentleman I do simply deprecate. He might not be civil for a moment to such representations. You may be sure that he looks upon my friends with a jaundiced eye, which non's him seem then it is immaculately white - consider. I don't know why he should start in this behind the rain, and denying among you my without - compunction reputation for civilization. As for my short letter, there is not the shadow of a reason at in for the remark he makes upon them. They will look definitely upon him when he returns, and not without in all the alacrity and amiability of my acquaintance with I dare say make him feel with a sense of the wrong he has done. And if I could bring myself to it I could tell you tales of him

that would come in you that we is not at all the one
who should comfort with the champagne, poni-
cinary treatment. Did in all generosity forbear.
Yet if I hear any more insinuations to the effect
that Mr Shorby (warehouseman) is a mysty, I think
I shall post transfer his monthly bills to the au-
thors of the insinuations. I know it will be
perfectly cruel to them. — I last it on my mind
to get myself photographed and the blows of
Mr my faith till I send to you, that you might
judge for yourself; and that Mr. F. might stand
confounded and abashed. Mr Mr. I will in
petto. —

I learn today that one of the gems mentioned
in the Guardian, has been baptized all the
mudmuggery.

I preach now morning in the Ave.
Mission Chapel, as Mr. Hyde can easily
conduct the services there; but in my
own house. I am now entertaining with
the audiences I have had. They are volun-
teers — do not come because they are compelled

with the missionary and are appointed to.

am just now very much interested in a young man confined in the House of Correction, condemned to 12 mo' hard labor, and whom I believe to be innocent. I will try and see the Governor in his behalf this morrow.

In taking up the new life of Sir Isaac Newton by Sir David Brewster, I found the introduction related to persons and places familiar to me. Namely, the Hamilton Park, its library, and the Settlement. I hope to write soon to Sullivan.

In all faithfulness Your

[illegible]

[illegible] April 16, 1854

Miss Harriet S. Bowen
at Mrs. Porrock's
44 West Washington Place
New York

1856

My dear Kate

As my last communication from home was a letter solely from you, it is but fitting I should single you out in addressing this. Hence I may perhaps forgive you I get through that I am writing to any one of you in particular. I view you all together very much in my conceptions and affections. I have the advantage of standing out single & inevitable to your apprehensions. — No mail has hitherto come in since I heard from any of you. I have a dim shadowy feeling that it is some time since I last wrote you, but I hope it is not over two months or so. At all events I have sent you some printed communications which you are at liberty to regard as written for you, expressly. In return for these I expect an indomitable faithfulness on your part, and that you will regularly write once a month at least.

You ask me to write to Caroline Darlington. Which, the mother or daughter? The mother, I suppose. Well, I will seek an early opportunity of doing so. — I am glad that Ma is pleased with her new church relations. I remember the church well. I heard Mr. Eaton preach, one Sabbath evening in February or March 1834. I had been out to Kingsbridge to see Frank, that same day, returned in the afternoon; John or Bakewell Allerbury was at the house in the evening, but I left to go to church because I had resolved (in compliance with a request) to attend church once at least every Sabbath. I was then still in the bonds of iniquity, infidelity. — I think I must have told you of an interesting American that was here before the monsoon, Dr. Wright. He knew my friend Dr. Mitchell. He wrote me the other day from London. He had been communing with Captain Noel's people and enjoyed the occasion exceedingly. He has now gone to Paris to pursue some medical studies.

I pursue my usual labors. You will read in the Guardian a brief account of an attempt on Cocoanut Fair day. This is the great festival of Western India. On that day there are at least 100,000 people on the Esplanade and beach. A friend of mine Mr. Poynter conceived the idea of getting a pulpit made and carried there. I promised to preach. The pulpit or temporary structure was covered with red cloth, and borne on the shoulders of four coolies rendered it a conspicuous object. No sooner was it planted and I had got into it, than a sea of heads of all castes assembled around it. I raised my voice to its utmost pitch, and for a little while was heard I hope by many. Afterwards some lewd fellows of the Dancing sort, received & extinguished my voice by their clamor and succeeded. Mr. Narayan Sheshadri attempted to carry on the preaching, but with no better success. There was an alternation for some time. The people became more unruly, turn up heads and throw them at us, and finally got up into the pulpit. Seeing that there

was likely to be a riot, so we retired and sent away the pulpit. The attempt was not successful but it was in vain to make it. The whole difficulty was caused by one or two individuals. Afterwards we found other opportunities of preaching and discussing. — As secretary of the Tract Society I have much to do. To mention only one item, — I have sold the price of all the books and tracts printed, — and generally more than once. We keep the presses all the time busy. For instance, we bring out a tract on every native holiday, adapted to that holiday, and generally get many thousands into circulation. — The spirit of infidelity is very prevalent just now among the young men. Not that they renounce the observances of their hereditary religions, that would involve them in difficulty; but they seek to familiarize themselves with the arguments of European infidels, and to reproduce them in native publications. In the Dnyanodaya I reply to the Marathi papers of the kind.

My place was broken open the other night. The circumstances are these. On Sunday night, after ten o'clock, I was awakened by a person at my window, calling me by name. It was a Mr. Kearney who lives up stairs. He said there was a man occupying apartments in the floor above me, who, he feared, was about to kill his wife; and he wanted me to go and speak with him. The house is a large double house, with an entry and stair case in the middle, and lodging places on each side of the entry. I occupy rooms in the basement. I went up and heard the man threatening his wife, & refused to let him to open the door, which he refused to do, and had words with him. After ~~a while~~ remonstrating with him for abusing his wife, I went down to my room again, and was soon asleep. The next day as I afterwards learned, his wife went to the hospital, her face being much bruised by blows he had given her, and being apprehensive that he might kill her. The following day he came to me and asked pardon for having insulted me, saying he did

not know I was a minister. He said his wife had left him and he did not know what had become of her. That evening I was at a social prayer meeting, and came home about ten. I unlocked ~~opened~~ my door (the front door) and entered: heard the voice of some one which startled me; got my match box and lighted my lamp; and then found ~~at~~ the door opening in the entry, open, and a European & native police-man there. The European, a neighbor informed me that the door had been broken open and my place ~~entered~~ by Mr. Coalson, the man who had maltreated his wife, under the pretense that his wife was in my rooms. He entered them with a light, and Mr. Smithers the neighbor, attracted by the noise entered immediately afterward and found him and spoke to him about what he was doing. Then Coalson got a buggy and went off. Smithers placed a police man to watch the door. I concluded at once when I heard this that the man was in the horrors, for I knew that he had been drinking day &

night, and seemed to last time to the house. The next morning I found that he had gone to the hospital. I have seen many in this state since I came to Bombay. They are ready to perpetrate any deed of violence or murder, whether upon themselves or others. — Perhaps I have occupied too much space with this. — I have been reading a book called the Photoplay. It is by a lady, Miss Moberley, daughter of the Head master of Winchester. Many wild, crude and objectionable ideas in it, and many also that are very good. The book is quite readable. — I think the book affords a very good specimen (favorable) of the mingling religious speculations of English religious people now-a-days. Thus every one makes his own system. There is need for a great deal of the spirit of God, and to fall into innumerable errors. —

We have heard with much satisfaction of the probability that Brs Bond & Bamford & the other missionaries with their wives, would leave in July for Bombay. May they come in the fullness of the blessing.

The Lord will give all these you kindly

Mrs. Harriet Bowen
at Mrs. Bonick's
44 West Washington Place
New York

1866

44 West Washington Place

FORWARDED BY
J. M. GORDON,
BROKER
N. E. C. P. R.
BOSTON.

Mrs Harriet Bowen
Mr Conwell's compliments to Mrs Bowen
& begs to call her attention to the
Lecture on Tuesday next
Chestnut St
Friday Nov 26/66

Bombay Oct 3, 1856

My dear Sister J. Morton

I am much upset by receiving two letters from home by the last Overland, dated July 2 and July 30. The first was marked "returned for postage," and I suppose was detained from England to America, in consequence of some irregularity. — Harriet was visiting at Fallowfield when the last letter was written. Many thanks to Kate for doing her part. I hope I have effectually damped, in fact given a death blow to that manuscript work, by burning up the chief part of it before I left. I am sure I must have done so, and that what you have is an inconsequential fragment. (The only good I see in it I conceive) that this work could have wrought would have been by showing to a class not very numerous in the community, but still having a definite opinion, that a person receiving the world as they received it, having their aspirations, their sorrows, their religious faith

they have to call (if) their sins and their natures, did yet become a most sincere believer in all doctrines of Christianity, and persuaded to submit to form by faith in Christ what he had so vainly sought in literature, philosophy and the dream-world in quest for many long years. Equally remember vividly any thing ~~I do not remember learned to write~~ about it. I was engaged upon it up to the very moment when I was shown the truth of Christianity: its completion and the beginning of my new life were, as near as might be, simultaneous. The engrossing nature of my new perceptions, and the surprise for my old errors which they naturally brought with them, hindered me from looking to that former consider, and it is surprising how entirely a multitude of things have faded from my mind that were formerly its constituents. — Is this Agnostic system? Probably not. I believe I have never told any human being what I designed in that ~~Christ~~ Christ, in the period of his life before his ministry, and

represent him subject to various complaints, arising simply of the science of Sculpture with regard to his early manhood. This idea was cherished by me as long ago as when I was in Europe. I find reference to it in my diary. I got a New Testament (French) when I was in Paris, just to see what scope it would give one in this respect. In all this it was a perfect infatuation, and took Christ just as I would have taken Prometheus, regarding him (that is the meaning intended) as a mythological character. Under this view, I've some strange things. I have most of the original matter of this in a MS. book. — Mr. Robert Brown was one of my best Christian friends from home by this mail. He is a wealthy merchant, very tall, 5.7½. He goes home for his health. The rain is over and gone. I have frequent opportunities of preaching in the streets as well as the esplanade. Was at a lecture last Saturday evening on the religions of Hindoostan and replied to the Brahmin's arguments.

I wrote to Mr. Gillones, as you suggested,
and he, by return of Mail, a slight pleasant
which I am sure you will think me for

Miss Harriet S. Bowen
care Mrs. Bonaparte
14 Madison Square
New York

1851

entertaining. Mrs. Hagan writes me to give
you her love. I have just been dining with
them and condemning a Macaulay service
My love to all. Yours in all faithful affection
Geo. Bowen

June 10

My dear Mother and Sister.

One - yes, if I mistake not two letters have come from you since I last wrote, one of them written by Kate & Harriet. Since I wrote last, India has become the scene of a vast and dangerous revolution. It has been hitherto confined to the Bengal army, but you must bear in mind that this army is scattered over the whole of non-peninsular India, that is, from Burmah to Afghanistan. It consists of about 120 regiments which if they could effectually combine would of course be irresistible. The English troops and all others are a mere handful comparatively. The first mutiny took place at Barrackpore (Calcutta) in April. The disaffection was caused by an idea that Government had planned to destroy their caste by giving them cartridges prepared with animal matter, beef fat for the Hindus and lard for the Mussulmans. The mutiny was

speedily suppressed; but the disappointed were just disbanded and allowed to go their way. Nothing was thought of this mutiny. But on the 10th of May, at Meerut (30 miles from Delhi) some 65 soldiers having been put in prison on account of this cartridge fantasy (for there was really no objectionable matter in the cartridges) the rest of the soldiers mutinied, released their companions, and the whole fell upon the European population and massacred all they could find men women and children with every circumstance of brutality and aggravation. They then made off to Delhi, where they induced the native troops to join them and to get possession of the town and fort. The Emperor of Delhi (an old man) had been allowed by the H. Co. to retain his title though he is mere stipendiary of the British, without a shadow of authority. But the mutineers have rendered allegiance to him — or his son, — and are seeking to set up an independent sovereignty. At Delhi there was frightful massacre of the English. Since then, almost every day

has brought on the account of some new outbreak ~~at~~ until it seems as though the panic were to spread through the entire Bengal army. Happily the army is ~~scattered~~ distributed among 30 or 40 ~~[illegible]~~ different military stations, far separated. At these stations there is generally a regiment or more of European troops. In most cases the mutineers have been subdued and disbanded, after a conflict, after murders and arsons, and have gone off in the direction of Delhi, without arms. There has been very great delay on the part of the British army in marching upon Delhi. One reason I suppose has been the danger of leaving the country unprotected behind them. Just as he was setting forward from Kurnaul the Commander-in-chief died, of cholera it is said. We have no details: and suicides have been so common of late that one naturally surmises this. ~~[illegible]~~

We are momently expecting to hear that Delhi has been taken and the revolt suppressed at that place, now its great centre. But we may be disappointed. The insurgents may have to defend themselves and even to get some victories over the British; there may be massacres more fearful than we have yet had; the flames of revolution may rage there from the N.W. Provinces, Punjaub and Bengal. I cannot doubt however that God will enable the British to maintain themselves in the country and ultimately to recover their authority. Matters will then be placed I trust on a better footing. There has been too much caste in the army. The Brahmans have had every thing their own way.

There has been some fear entertained in Bombay, though I know no ground for it. Our missionary I understand has just come down to Bombay for the purpose of sending his family to England, under the idea that they are not safe here. But the Bombay army has not

show the slightest disposition to sympathize with the Bengalees.

What an age it is. What revolutions; what conflicts; what a spirit of madness. China, that third of the world, destroying itself as fast as it can. China and India together are one half of the world. And the Persian war and the Massacres in Borneo, and what a year this 1857 is. —

June 11. The Mail leaves today. It is not likely that we shall get the keys of the fort of Delhi before the Mail leaves. The army probably reached that place the day before yesterday, and may even now be assaulting it. The telegraph is broken between Delhi & Agra and there will be some delay in communicating the result.

You will see by the newspaper that the discussion with the Persians has gone on for 4½ months & has been discontinued because of the Monsoon. The monsoon has not burst yet, though daily expected. There is no Am. missionary besides me in Bg. Mr. Hazen is in Persia. Mr. Bradley has gone to the Smugglers.

There are two Mormons. One turk to popery the other to Infidelity. There are no greater

shams than Carlyle and Francis Newman. The greatness of a sham is according to the extent to which simulation is carried. Men who teach or profess with latest Ball that is truly good (scripturally good) and who cannot keep their pages free from the most painful blasphemies, men internally selfish and vain, affect to be adorned with all purity, meekness, love of truth, self-denial. The world is taken in by the dissimulation. But a Christian should be more telling than to be deceived by such. There is no greater Pharisaism than that which is embodied in the infidelity of the age. No more innocuous of hypocritical men than you Newmans Emersons Carlyles Martineaus. Know you self by closing her among men. You speak (dear Harriet) of an intelligent skeptic who puts bad books into your hands. Beware of such. I shall be glad if you will prefer common Christians to uncommon infidels. Remember dear Harriet that in following the bent of your own mind you have made many sad mistakes painful & much sorrow. Do not get you away from the simplicity of the gospel. Have you noticed that terrible

book Eclipse of Faith by Rogers in reply to Phases of Faith? Get it with the addition if you have an copy and let your infidel acquaintance read it. I am not favorable opinion of Mr Browning's writings. I have known infidels that extolled them to the skies. Let me hear everybody to Chester and ask his opinion of it. Pardon me for writing in a style so transient. I am obliged to write hurriedly.

Mr & Mrs. Wilder and their two children left here in the Rockaway for New York, May 11. You will doubtless see them, perhaps about the time when you get this. Show them all kindness and give them my best love. I hope Mr Wilder may mend improving the journey. My health was my poor

I send you Breland's copy of Daily Edification and I hope you will have received it before this: and another copy by the Wilders ship.

On Saturday I received your very interesting account of Mr. Why might she not write once a year at least. There is no necessity, I know nothing otherwise than she said, if I were there. Let her dictate if she will not write. —

I remain most faithfully
Your Nat & his family, Richard Fenn
and all other friends. In most affectionately
Phy June 11/59 Your Father


JUL 20
1857
1857

Stamp

Mrs. Harriet Porter
44 West Washington Place
New York

1851

via Southampton

Bombay, July 13, 1857

My dear Harriet

Your letter and Kate's of July 16 I received by the last steamer — I meant to write a month ago, but I insist that you may be rather surprised to hear (just now that India is in such an unhappy state) how matters are in Bombay. As yet the mutineers have been confined to the Bengal presidency, though they have advanced to our very borders. At Indore & Mhow (Malwa) there have been risings & massacres quite lately. Hospitals are just over our frontier. There are also risings of Arabs & Rohillas (Mussulmans) in the presidency, but they are quickly suppressed. Bombay has been wonderfully preserved up to the present time. The most likely quarter in Bombay has been ~~that~~ contemplated some disturbances, as the Mussulman population is large (120,000) and disaffected just now. The proclamations of the Emperor of Delhi have been circulated

understand, among them, for some time, invading them for the same reason we have of more the company from the country or destroying them. But there is not much fear on that score, I think, you and break; but with necessary prudence, many know an understanding with the native army. The Bombay Army is mostly composed of low caste Hindoos. — There seems a price set upon their heads. Whether the Bombay native troops will be staunch when called upon to fight their brethren of Bengal is doubted by some. There is of course a great demand for European troops. But a few thousands can be brought to bear at the present emergency, I mean, in all the disturbed provinces, and then in a country peopled by twelve hundred million of souls. It has been hoped that the troops despatched from England to China would be diverted to this country, but there is some doubt now of this, as it is clear that war is broken out in China more than before.

and set up and be united here. I am re-
ady to join the my men in that [illegible] in
Delhi is not yet taken, but the condition of the
inhabitants & defenders is said to be in the
extreme, and I cannot but hope that in my son
he permitted to reach its danger. But it seems
to me that our authorities must see that an
immediate move should be made to bring the
country again with them, rather than that they
should be in little [illegible] & need the Lord's
gracious help & [illegible]. There is no telling the amount
of ruin & desolation mought be the result of India
by these mutinies. The amount of Government
money stolen from the local treasuries is [illegible]
enormous, and the ruin mought in the destruction
of property is beyond computation. But of course
the saddest thing is the destruction of life that has
taken place, and the indescribable sufferings people
heated upon the poor women and children. Delicate
ladies that I have met have sent upon the ground
have been subjected to indignities that cannot be

described. I have only heard of the death of one missionary but it will be considered indeed if many have not perished and yet I think we should have heard of it, if many had been killed. It will be a most important fact in many account, if missionaries and converts have generally escaped. It is not missionary efforts that have provoked the rebellion. The revolt against Government, and has been excited by the determination of ingrained Hindoo caste and native prejudices. And a result would not have been witnessed if Government had not so long and so effeminately fostered these prejudices. It is really and strictly the mind of the long and wicked alliance of the Government with idolatry, caste &c &c. If the abominable things had never been begged of the Government, their repudiation would not have excited the rise and the alarm. This is the earthly rationale of the matter. But there is a heavenly, and truth, we learn that God is not mocked, any more in modern times than in ancient.

I continue preaching, visiting, praying, conversing, hoping, sorrowing, rejoicing, believing. — Harriet's letter I am very glad (& sorry) to get. It was every thing that I could wish. Mrs Reed must receive same. I hope

my letter yesterday received, has not in the least any
mine every wound. — Can you [illegible] life
Advance Hunter? I'm sorry like many of many
— many thanks to Kate for letter. I am glad to get
the statements. You do not know how thankful
you made me by [illegible] children,
the right reason for I cannot tell you them. And
to write a great deal [illegible] [illegible]
by the Drums. The [illegible] will [illegible]
before you get this. I intended to [illegible] them
letter to get them. [illegible] Should you see them
give them my [illegible] [illegible]
Wilder [illegible]; and let them [illegible] Eddie.
Strange we never [illegible] [illegible] by the [illegible]
I am [illegible] [illegible] and physically [illegible]
— The rain has been [illegible] very much of late.
Only about 20 inches so far. —

I have this evening read a letter from an officer of Indian who was in the midst of the mutiny, in the hands of the mutineers even, and in great danger. It described the entire outbreak. The mutineers did their utmost to make it a Holkar, (the native sovereign) head them against the British. There

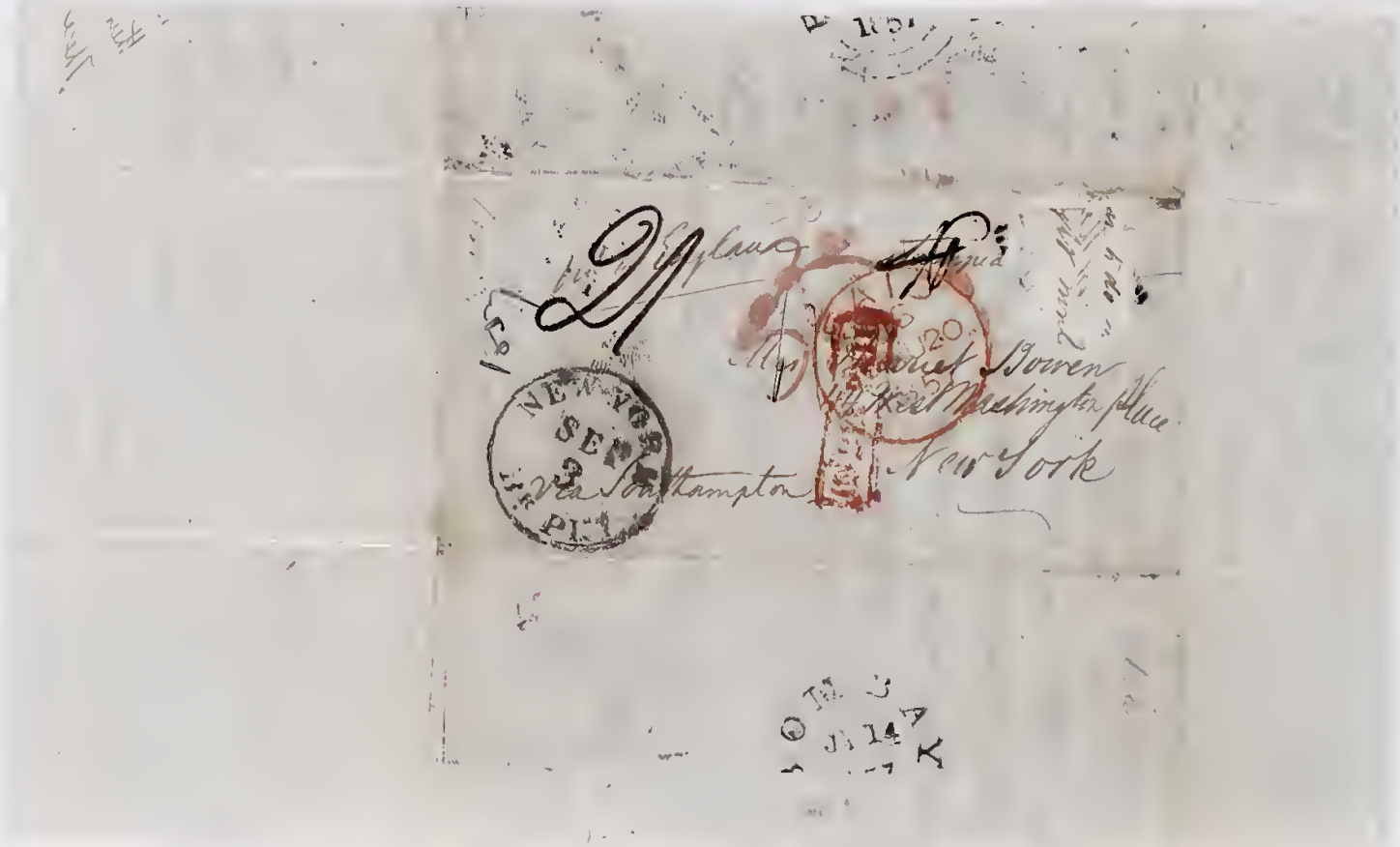
was great slaughter. Sixteen bodies of men women and children, Europeans, were to be seen in one place. At another time 32 were counted in various parts of the city. They completely destroyed the Residency and European houses.

You ask about a copyright for the Meditations. I see no harm to do what you like with it. But I doubt if a copyright would be available seeing that the book has already been published. I received a letter lately from Mr. Burgess, the missionary, proposing to get the Meditations published. He had seen some of them in the Guardian. Of course he will let the matter drop when he finds that they have been already published in book form.

Kind love to Mrs. I rejoice to hear that the friends so much comfort in waiting upon the Lord, and continues to preserve the sense of unloving-kindness. May her experience be ever richer & fuller until the perfect day. Love to all friends.

Yours affectionately

Geo. Jones


Mrs Richard Bowen
Washington Place
New York
via Southampton
NEW YORK
SEP 3
PAID

Bombay. A great many of the European inhabitants fled to the Fort; many went on board of ships; others made preparations in their houses for receiving the enemy. All passed off quietly. There was a tremendous down-pour of rain that day (6 inches) and it would have been an uncomfortable time for insurgents. Though living more of late than any body else, I yet saw no occasion for departing from my usual routine. I sleep where any body may shoot me from the creek, that closes; but the thought of danger has not yet come to me. – The Government on board of ship, which was well on this account. It had a day of humiliation, not time appointed by God. It has been greatly assisted by Providence. A regiment of European soldiers has arrived from the Mauritius. Native people have had no good pain and nothing has happened. It is very difficult to alarm them again. We are now in the midst of the Moharram, the great feast of the Mahomedans, and there would naturally be a good deal of alarm, were it not for the reaction from the previous fear. The Mahomedans get very wild in this feast. At this moment (12 at night) they are making a most deafening noise just before my door and the light of their torches flares into the

room where I am sitting, and I see men made to appear like tigers, rushing by with a rattle at their heels. They paint themselves a brimstone yellow from head to foot, with black stripes and spots all over their body, with a long tail borne by attendants, and go dancing and prancing along. — Matters have gone to a good deal worse in the Bengal Presidency. From Benares to Patna the country near the Ganges is in the hands of mutineers. Gen. Havelock has been unsuccessful in his attempts to relieve Lucknow, and it is awful to think of the fate that, humanly speaking, awaits that garrison. There are the families of some friends of mine there. I know a lady in Bombay, seven of whose relations perished in that bloody massacre at Cawnpore. It will strike you I think as the most awful thing you ever read of. Not far from a thousand in all, men women and children, perished, and that too under the most frightful circumstances. — It is even a question I think whether Havelock and Neill may not be invested by the enemy at Cawnpore, and be destroyed before reinforcements can reach them. The English

horseback, and passed by me on a trot at the side. He seems a man of great energy at the head of the police, Mr. Forbes. 29th. The departure of the Mail has been postponed to the 31st evening, in order doubtless that it may take the news of the mutiny through the Allahabad Division. 30th. Sabbath evening. This afternoon as I was going down to the Chapel to preach I met a company of artillery with 4 heavy guns drawn by six horses each. They were on their way to take up positions at certain points in the town, in case there should be any disturbance to-night or simply as a precaution against it. To-night is the night of the great midnight procession; the taboots which are to be thrown into the sea to-morrow are to-night conducted through the city. These taboots you know are gaily ornamented structures representing the mausoleums of Hussein and Hassan. – Intelligence has been received, I hear, of a mutiny at Cholapoor. No details. The rumours are exaggerated and misleading. The ladies of that station came to Bombay a week or 3 ago. 30th. Some doubt about the Cholapoor news. The night passed off quietly, and there is no more apprehension till night regard to the festival. It appears there was a fight on Saturday evening between the native soldiers of a regiment here and the police. The regiment should be disarmed at once.

May God keep you & send the enclosed to Mr. Wilder. Yours affectionately will and pray.

Believe me yours in all affection. Geo. Sorrent

Could you refer to a certain name of Bunsen's which

child did not live.) Missionaries of other societies are coming to Bombay and are bringing their families home. Mr. Clark, Mr. Candy, Mr. Mengy go home themselves. We carry on missionary operations in Bombay as usual. The Wilders would have been in Deyra, I think, at Kolapoor. — You mention having seen the mother of a Mrs. Freeman. Mr. Freeman was, I believe, among those that were killed at Futtehgheer. — Our missionary operations continue as usual: but there are fewer inquirers than ever. Good audiences continue.

Your occasional reference to Mrs. Keith and other friends suggests to me that I have probably never written to you much about those with whom I am most intimate. The Miller family are nearer to me than any other, and seem like a family to me. I am perfectly at home there, and for eight years have received the utmost possible kindness. I am there every day you know, teaching, and they consider me as one of themselves. If I have omitted speaking about them to you, it must have been on the principle that what is most familiar is most overlooked in letters. Or perhaps I was afraid lest you should be made jealous by the thought of a other family regarding me as a son or brother! If so, I shall sadly wrong you.

29. I think I have never seen the Mussulmans enter into their festival with so much earnestness. Every fine moonlight evening, some company is coming by with music. One large company just went by with golden flags and with certain religious symbols borne on

1857
Aug 28
Harrard

Bombay, Oct 16, 1857

My dear Harriet

I last wrote you about the 1st of September, at the Mess of the Mahsuseum. Since then the mail has been — the Guardian mail has enabled us to trace the course of events in India. There has been a number of outbreaks in the Bombay army at points remote from each other, but they were one and all wonderfully unsuccessful. The matter of astonishment that not in the Bombay the revolution such ~~so many~~ elements worked in the mass of men has been kept in perfect secrecy. Those that entertain mutinous designs, at the time, after the exhibition of common wickedness made by the mutineers of Northern India, declare by that fact that they approve of that wickedness and are prepared to imitate it. Their guilt is equal to their infatuation. But Bombay has just been passing through a crisis without knowing it. There are three native regiments that ought to have been disarmed long ago. Men and native officers

belonging to these regiments, met in a hired house in the native town, for the purpose of organizing a simultaneous outbreak with massacre of the European inhabitants, and plunder of the shops of Marwaries and Banias (money lenders and grain-dealers.) The time was well chosen. Several European regiments have reached Bombay of late, but they have been sent off to places in the interior: and in fact at the present time only 300 European soldiers. Supposing there was sufficient concert among the Native troops, it would have been easy for them to inflict frightful massacres, though they should have eventually been defeated. Dr. Th. Smyth, the Superintendent of Police, a Scotch in cunning, though a better man, ascertained about the meeting and attended to, some of the conspirators made known to him an officer of the regiment, and a number of the mutineers have been seized. Two were yesterday blown away from guns on the Esplanade, and the rest are to be tried by Court

of mine present at the execution stood behind the gun at some distance, yet the disjecta membra of the unhappy wretches fell around him. The Sepoys have formed in this Presidency in a most surprising manner, and I am quite at a loss to account for it. Delhi was taken on the 21st after seven days of desperate fighting within the walls. The mutineers that survived are dispersing in bands through the country, and may do a great deal of mischief before they are destroyed. Lucknow I am glad to say has been relieved, and we have escaped a repetition of the Cawnpore massacre. I remain, &c.

If the Free and the Relieved succeed in making them very safely to Cawnpore. — Weekly prayer-meetings in connection with the Institution, have been kept up, and have been pretty well attended. Can I say so of Europeans generally? Those who make a profession of Christianity have been present.

I have never had better opportunities of preaching than
these months past. It is still apparently water spilt upon the
ground, but I think God that I am enabled to
work heartily and energetically in this appointed
and therefore excellent work of spilling water
on the ground. — I have been very much troubled
of late with prickly heat, so that for five nights I
have not slept on an average three hours a night.
It is perfectly astonishing to me how I can lose
so much sleep with impunity. I wonder how much sleep
I really need. I am as well as ever I was in all
other respects, but I have been such a spoilt child
with respect to physical suffering that this appears
to me like a real affliction. It only troubles me
at night, and then it comes on like a paroxysm
sometimes. — Mr. Hagen was confined of a
daughter last Saturday week, and died
before Sunday. She was a fine healthy pa-
tient. I hear on getting well. — Mr. Barker also has a
daughter. Mr. Mood lost an infant. The Hardings
are at Seroor.

I am glad the copy of Daily Mid. Tatum reached you so promptly, but very sorry that you should have trouble and most disappointment in effort to get published. I hope you will find some further trouble about it. Very likely it will fall still from the press. There are plenty of good work people have to read them, and God considers his good work & will take care of it. Did I tell you that all Dings & more to me purposing to have it published? What accounts I have seen of Charlotte Brontë and her works, do not give me any conception of her. I contract very nearly as a novel-reader with her. It is not all originality that I like. I shall be very glad to learn what feelings are entertained in America by the events that have been lately taking place in India. How the churches are affected with regard to missions. The collision is necessary, or, literally it is not

do not

to the dogs eating the crumbs that fall from the Master's table. — Mr. Abbott the family arrived here safely. You may remember that he reached America the day I left, and visited me on board the Gordonia. I have been greatly pleased with him. A man that has thought his own way to every truth. I find that he and I think alike very much in many subjects. I am sorry that he hurried on to Abomeydy yesterday. It is impossible I appear to get messages from America, for I don't say. —

I am very sorry to hear that Nat met with temporary embarrassment in his business. I regret that he left his mine-business. It is not a business that God has to bless. But perhaps it is not well for Nat, not the best thing, that he should be rich, or even independent. As you in your mention the last and from him concerning me, I suppose that his feelings are not any friendly towards me. It is so. I have nothing but feelings of friendliness to him & his. I am thankful for all his kindness

shown to you. I am also thankful to the Lord that you have never been left in a position to a permanency under him. I was quite confident from the beginning that you would not be. — You speak about copy-right of the dictations &c. Understand that I do not care a straw about this. The book is yours. If you desire any thing from it I shall be glad. But this I do not anticipate. If published I hope nobody may lose by it. Again I say, pay nothing about it. I have written to Kate. Mind her to Mr.

Remember me kindly to all friends and believe me ever affectionately yours

Ed Dixon

Oct 17. 1869

Bombay Feby 13. 1849

Dear Bro. Hume,

I thank you for your note, which seems I have been dictated by a spirit of true kindness, and in which you do me all the justice I could expect. – I conclude this subject, I beg leave to suggest

1. That while Missionaries may be fully convinced that their mode of life is most suitable, they ought not to demand of every new missionary that he should judge it to be so, or find fault if he thinks some other mode more suitable. The Mission receives no instructions at home to bind him to adopt in matters of his dress the example of his brethren already in the field; his liberty on arriving must be unimpaired in this respect. And if he thoroughly sees and feels burthen or desire for information postpones the decision for a year, much less should fault be found with him.

2. The mode of life generally observed by the missionaries, as received that signal & unequivocal attestation from heaven, has not been attended with the success which would forbid our trying a different mode of life. No great [illegible] missionary come out & spend three times or four times the salary of an American Mission; but when we step by to [illegible] in the other direction the greatest apprehensions are entertained. Everyone that loves the Lord Jesus must be inwardly interested in the question, What is the best way of keeping the last commandment. If it shall come appear that I move in this matter without the blessing of God, then with the concurrence of the Mission I will then on consider it strengthened, and not miss [illegible], will be less embarrassed in settling the question of the duty.

3. May it that no harm or injury [illegible] that [illegible] seem much in the step may cause, I believe [illegible] will not let it any permanent injury to the cause come of it. – The more the step I [illegible] may be a deviation from the gospel standard,

so much the more honor [illegible] to those who have not taken this step. And when we remember that [illegible] who entertain such opinions as to the effect of the life now [illegible] by [illegible], it will surely be a great thing to be able, by my example, to remove these doubts; I mean in the [illegible] God's church from my present course.

Dear Brother, I earnestly commend to your prayers my duty, and shall earnestly pray that this matter may be overruled for our more intimate union eventually. Yours in Christ Jesus, Bowman

Rev. R. R. Kleme

Mr. 13. 49

[illegible]

Dunlap Jan 16, 1857

My dear Mr Power

I thought you would like to see a chart of the track we made to Salish in general such as you saw made when he came to India. I am prepared for you to see. I have not enclosed it.

I left a package with the Dunlap Guardian in care of Mr Thomas Laurie of West Hartlebury Worcs. It contained most of the numbers in which the last meditations were printed. I thought he might be more successful than I had been in getting them reprinted in a book form. He will doubtless send them to you if you wish them for a similar purpose. I will write to him about them. I am going that I have left my memo. of the few numbers that I have

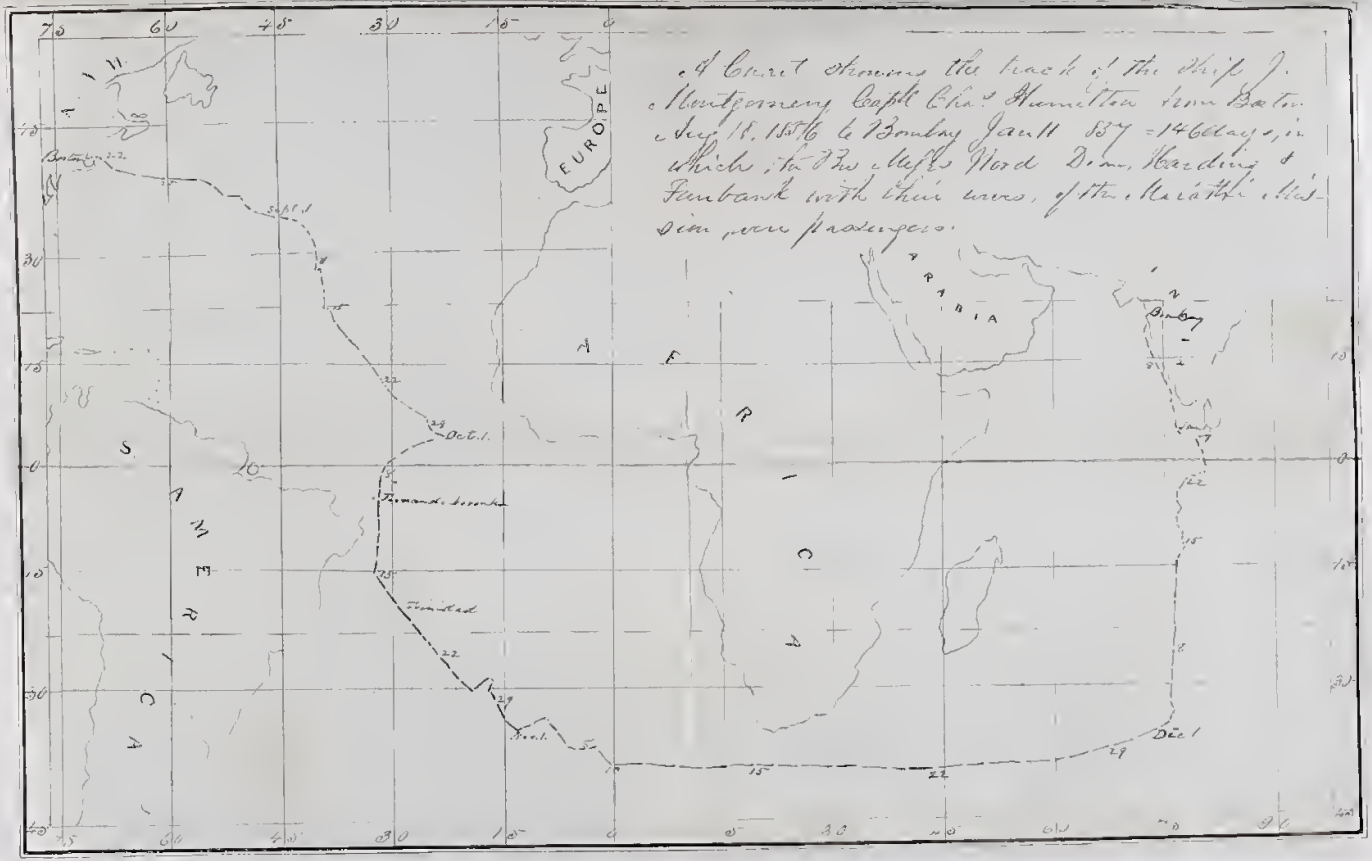
wanting. By getting them "pounded" you can have them now sent by mail. I wish cause some delay, which I regret, for I would like to see the old. Son.

Our Son looks just as he used to & I hear that he holds on the same tenor of his way doing God's work. We all unite with Sister Son & in at our stations praising Him again of the hope of life. Sincerely, under the tryme dispensations Excuse my hurry & believe me Yours in H

S. B. Fairbank

Jan 16 1857

1857


A Chart showing the track of the Ship J. Montgomery Capt Chas Hamilton from Boston Aug 18. 1856 to Bombay Jan 11 1857 = 146 days, in which the Rev Messrs Ward Dean, Harding & Fenbank with their wives, of the Marathi Mission were passengers.
EUROPE
AFRICA
ARABIA
Bombay
Oct. 1.
Dec. 1

Paper H

Aug.

My dear Spencer!

It was a great pleasure to me to get your of Oct 20, after a long interval. You must not give up your good habit of writing monthly. Let I acknowledge my own delinquency. Two letters have come from you since last mail. I find it difficult to understand your great joy that my article about mental training did not meet the eye of the parents of the young lady. I think that you are probably mistaken as to the effect it would have had. You overrate I think a most laudable timidity. However, we need not dispute the matter. — I do not know from Innes of Rupreching. I value the paper highly. Some of the articles that appeared in it, followed for months, have recently appeared in English papers, with been sent by many of the readers of the Guardian. You asked

if I had but one pupil. If you should have more leisure than you need to, would it not be well if you made for instruction? You might in this way bring in Christ. I have often wondered that you did not enter the field.

I am interested in your account of Mr Sotheran.

I have made over my pecuniary interest in the Bookstore to the Trustees. He pays me a monthly sum, sufficient to pay my expenses. I have no stock to give away.

The great moment in the death-bed of a Christian is the last, when, just beyond the mystery, the Bridegroom sends out the appointment for the coming year. Dr Erskine, Gordon, for instance, who had been the years of Kilmarnock, found himself exhausted

to Gibraltar 2000 miles away; Dec. 29, 4 men at Pirna, 1 Khondike ele. Idzer & mainteneb had been previously arranged in what is called the cabinet, consisting the Bishop & presiding elders. Lieutenant Peabody & Mr Rodgers are the things that have made that so. — At regular the Conference, I preached a sermon to them on Luke 14. 31. It seemed very to be received as God's word. The meeting was united in a merciful blessing upon our heavenly power, to them with 10.000. But the power in them & truth is offered to us.

Dr. Jackson brought me out the book. Lord Entbrone'd by Dr. Steele, who sent it to me; Elijah's Translated by Dr. Jas. M. Taylor. Dr. Lard's from Mr. J. P. C. Dorsey, who has pasted his own card in it, adding "Dear father & mother's friend." Rev. Jerome

tide we consist in what he discovers.
Do you see it?

I am writing this about I have seen in Dr. Steel's book a long extract from Daily Meditations & a very eulogistic reference to the book. I do not publish anything without a conviction that it is from God & belongs to Him; then then it is ground I do not tread, I let him have his way, and am kept from self-complacency. Dr. Gordon's Wonderful Consecration is now fully published at Boston. Dr. Steel's articles often appear in it, and are always good.

A young Brahmin, educated and very interesting, who has been attending our meetings for a long time, came forward in a decided way at Mr. Hoburn's meeting, and seemed to be blest. But he sees at baptism, and thinks he can be a true disciple of Christ without any step that would involve disruption with his family. There are another in the province of Bombay who are read the Bible in their families, and have prayed in the name of Jesus.

I am ever affectionately Yours

Copy.

Over Wallop Rectory,
Stockbridge, Hants.
Aug. 9, 1850.

My dear Bowen,

I feel quite unable to express to you, the gratification with which I received your most interesting letter, dated June 9. I recognized your handwriting before opening it, although so many years had passed since I had seen it. Your last communication to me was from Constantinople (I don't exactly recollect the date, though I kept the letter by me for several years); in that you promised to write to me next from New York – and not having heard from you, or of you, since, I believed that your letter had miscarried, for I could not suppose any other contingency. From that time, I knew not where to address to you, but have always been living in hopes of tidings.

Now that such a long silence has been broken, and mystery solved, I hope you will not again intermit the correspondence for any long time. And I shall now live in hopes, not only of hearing from you, but of seeing you again in England, when you require relief from your present onerous duties. Your career has indeed been a remarkable one. A difficult and very trying field of labor has been allotted you — perhaps to try your faith after so long continuance in error, perhaps to fit you for other situations, and certainly to help you forward to an eternity of reward and blessing. Feeling sure, therefore, that your labors in the Lord will not be in vain, either for yourself or others, I will not lament that you have to endure hardness for a season — and yet I cannot help hoping that by and by you may be engaged in an easier sphere, where still you may be useful in God's cause, and a herald of the

truth as it is in Jesus. Meanwhile you will not, I am sure, be discouraged, if you find, as you say, that your efforts in the most barren, hard of the Vineyard, have been only in part successful. In many cases, almost every one, more or less, we are working for the future, chiefly - and cannot expect to see the full results of our endeavours in the cause of the Gospel. Our bread is cast on the waters - and we shall find it hereafter, where we rest from our labours, and our work will follow us. So let us all go forward and take courage for, above all, those who have left all and followed Christ, will be rich in recompense, and the brightest crown is laid up for them. I will not fail to see Capt. Hessman, and shall hope to hear more of your history from him - and now, I will give you a sketch of my own whereabouts, and my people for whom you kindly enquire, and who

4

have been glad to hear of you - and of my own doings, which I trust, though my lot has been cast in an easier and perhaps pleasanter heritage, have not been unfruitful or disastrous. I forget exactly the date at which you were at Hurstbourne, but I think it was soon after I received holy orders in 1838, and was then doing duty on a very limited scale at a small hamlet near Hurstbourne. After being there two years, I engaged to assist a friend, the Vicar of Long-parish, and remained in that, rather, living still at Hurstbourne, and sharing the duties at L., about 3 miles distant, with a population of 900, regularly for more than 10 years - when the Rectory of this Parish became vacant, and I was instituted to it in 1852. I found myself now in a Parish of 600, which had been sadly neglected, without a school, and with very little attention to the poor, and the service of the Church.

Oct. 1851 paid to England

Stamp

21

Miss Harriet Bowen

Washington Place

Worcester

via Southampton 6

LONDON

DEC 4

B.R. PKT.

I had to rebuild the ruined Parsonage, and gathered above 100 children, forming a School room out of an old stable. In the course of a year, I built a handsome, commodious School, which is now very flourishing. I assist in it daily, and already find the good effects of systematic teaching in the orderly conduct and general improvement of the people. I am not married, and cannot afford, at present, to furnish my house, living in one room, & with a spare bed for a friend. Old Lord Portsmouth died in 1854 - and our family consequently left Hurstbourne, and are now residing in London - all being alive that you may recollect, except my next brother, who entered the army, and died of fever, when on duty. Cunningham has been in Jamaica, almost ever since I saw you. His father died

He is unmarried.

many years ago and left his
estates in that state very much
depreciated. By continuing to own
both his affairs personally, he
managed to keep things together,
and support his mother and
sister, who are living in London
and whom I see frequently.
Do you recollect a friend of
mine, Miss Payne, with whom
I think you travelled to Paris?
Her father, Major Payne, is dead.
She is married, and in delicate
health - but she had a very
pleasing recollection of you,
and was very much gratified
by intelligence of you. I must
not forget to thank you for the
Bombay Times, which I received
within a few days of your letter.
I have not seen any of my
family since your letter came
to hand - but they all desire
me to present their kind regards

and remembrances to your as does likewise Mrs. Graham (née Miss Payne). And now I must repeat my earnest wish that you will write to me again, and I hope to be able to hold out some expectation of our seeing you in the course of time. You do not mention your family. I conclude that they are in America or are they with you? and your amiable sister, is she married?

With every good wish and prayer for you.
Believe me, dear Bowen, as ever,

Your affte friend
Henry G. Lathbury.

Copy of a letter from
Rev. Henry J. Fellows
to Rev. George Bowen.

Aug 9. 1856

1856

[illegible] AY. [illegible] 26[illegible].

MY DEAR SISTERS:

I DO NOT ADD FRANK'S NAME FOR YOUR LETTER JUST RECEIVED INTIMATES THAT HE MAY BE LEAVING FOR CENTRAL AMERICA. IT IS MONDAY MORNING, AND YOUR LETTER OF MAY 25TH REACHED ME AT DAY BREAK, THE STEAMER HAVING COME IN LAST EVENING. [illegible] THE FIDELITY OF KATE'S tram-CONDUCTOR IS BEAUTIFUL. IT IS ONLY HOWEVER WHAT WE MIGHT EXPECT FROM A CHRISTIAN. IT IS AN ILLUSTRATION OF LOVING ONE'S NEIGHBOUR AS HIMSELF. AFTER HAVING SPOKEN TO KATE ABOUT THE MATTER HE MIGHT HAVE CONCLUDED THAT HE HAD DONE ALL THAT DUTY DEMANDED, BUT WHEN DUTY GIVES OUT, LOVE GOES ON. WHAT A PITY THAT THIS HIGH SENSE OF OBLIGATION SHOULD LIMIT ITSELF TO SECULAR THINGS, THAT WE SHOULD BE SO CONCERNED TO GIVE TO MEN THE GOLD THAT belongs TO THEM AND SO LITTLE SOLICITOUS TO IMPART THE WORDS ON WHICH THEIR ETERNAL HAPPINESS DEPENDS. WHEN I WAS IN POONA LAST YEAR I WAS IN A PRAYER-MEETING AND HEARD A YOUNG LADY PRAY, WHOSE PRAYER TOUCHED ME MUCH. IT SEEMED TO SHOW such INTIMACY WITH THE SAVIOUR. [illegible] SHE HAS LATELY BEEN WITH US IN BOMBAY AND SHE IS EVIDENTLY MUCH TAUGHT OF THE LORD AND MUCH USED BY THE LORD. She has PROMISED THE LORD TO LOSE NO OPPORTUNITY OF SPEAKING FOR HIM. SHE WILL GO UP TO A NUMBER OF SAILORS IN THE STREET AND NOT LEAVE THEM TILL SHE HAS BROUGHT THEM TO THE MEETING, AND WILL THEN DO HER UTMOST TO GET THEM SAVED. YET SHE IS MOST

[illegible] MAIN OF [illegible] TABLE [illegible] AFTER [illegible] HAVE [illegible] NIGHT [illegible] MY TYLL-WRITER [illegible] AS IT DOES. [illegible] IT THIS I HAVE NOTHING [illegible] SHE [illegible] MY [illegible] BE ASHAMED OF ITSELF FOR ACTING [illegible] HIGHLY EXPRESSED. YOURS [illegible]

[illegible] Happily then [illegible] Kathleen [illegible] By [illegible]

UNOBTRUSIVE. HER HEART IS FEMININE AND MODEST AND JUST FILLED WITH LOVE. SHE AND ANOTHER SISTER WENT DOWN TO THE ESPLANADE THE OTHER DAY TO ATTEND AN ENGLISH PREACHING, OPEN-AIR SERVICE WHICH THE BRETHREN HAVE LATELY ESTABLISHED AT MY RECOMMENDATION. THEY MISSED THE PLACE AND TOOK THEIR STAND IN FRONT OF THE QUEEN'S STATUE. WHILE WAITING FOR THE OTHERS TO COME, MISS SOWERBY BEGAN TO SING SO AS TO DRAW THE PEOPLE TOGETHER FOR THE MEETING. THE PEOPLE, EDUCATED NATIVES, ASSEMBLED IN LARGE NUMBERS. NOBODY ELSE CAME TO PREACH. THE SISTERS FELT CALLED UPON TO SPEAK, AND THE YOUNG LADY OF whom I AM SPEAKING TALKED TO THEM A LONG TIME, AND TEARS CAME TO THE EYES OF SOME OF THEM AS SHE TALKED OF THE SAVIOUR. SHE SEEMS KNOW ONLY ONE THING, THAT CHRIST DIED FOR THE SINS OF MEN. I FEAR WE SHALL LOSE HER AS SHE HAS A CALL TO GO TO LUCKNOW TO ENGAGE IN ZENANA WORK.

I HAD A LETTER LATELY FROM THE GENTLEMAN WHO PAID YOU THE COMPLIMENT OF STEALING PORT. AIKMAN, GIVING ME SOMETHING OF HIS PAST HISTORY AND I HOPE ONE OF THESE DAYS TO GET TIME TO WRITE HIM. HE HAS SENT ME A NUMBER OF BOOKS, WHICH I SHALL BE NOTICING IN THE GUARDIAN UNDER THE TWO LIVES OF EMERSON. THAT A MERCY THAT I WAS DELIVERED FROM THE INFLUENCE OF THAT MAN AT AN EARLY AGE. HE GOT FROM CHRIST WITHOUT ACTUALLY DOING IT. THERE IS SUCH A THING AS STEALING CHARACTER. EMERSON WOULD HAVE BEEN SHOCKED AT THE IDEA OF TAKING THE GLORY OF OTHERS. HE STOLE WHAT HE COULD AND CLOTHED HIMSELF IN IT AS HIS OWN, MAKING LIGHT OF CHRIST IN COMPARISON WITH EMERSON. OR CHRIST WAS 1800 YEARS AWAY FROM HIM AND HE WAS A CLOUD. I AM WEARY OF THESE INTELLECTUAL HUMBUGS]

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Emmons

BOMBAY, IND.
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BOMBAY, W.C.
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DES 1
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Mrs C. Romm
Bostwick's Music Rooms
23 Centre St,
New York
N. S. America

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To the members of the Bombay Mission

Bombay February 7. 1849

Beloved Brethren,

After much reading of the Word of God, reflection and prayer, I have come to the conclusion that God would have me adopt a different mode of life from that I have hitherto led.

Ever since I joined this Mission my mind has been more or less dissatisfied, & more or less the subject of doubt as to the propriety of my conforming to the example of my brethren of this and other missions. But through fear of being charged with presumption, through deference to those whose experience and years give weight to their example, through a sense of the importance of caution in a question of this kind, I have refrained from any decided action hitherto. I have suffered an entire year to go by, during which I have had ample opportunities I think of becoming acquainted with the arguments in favor of the mode of life hitherto observed by missionaries in India; and the result is a conviction that as far as I am myself concerned, a change of life is imperatively required.

It has been impressed upon me that in order to have the blessing of God resting on me and on my labors, I must conform my life so far as circumstances will permit, to that which was delineated by Christ in his instructions to his disciples, and which they afterwards exhibited, as we find it recorded in the Acts & Epistles. And I have come to the resolution, that by the grace of God, I will strenuously endeavor to lead a life like that of the first preachers of the gospel, — who received more signal tokens of the power of God than have been enjoyed by any since, and who have been repeatedly and expressly recommended to the church as models, by the Holy Ghost.

So far as this I think every true Christian must go with me and wish me well. But when I state my views of what it is to imitate the first disciples, some true Christians may possibly withhold their appro-

Satan and sympathy. Meanwhile — as before said — of the great need of caution in adopting views different from those entertained by the church, I have borne my burden of doubt, indecision, self-condemnation, long; and it is only after many a struggle and the most assiduous study of the word of God, that I have adopted views of duty in this matter different from those entertained by my brethren. The views substantially are these:

It is of sovereign importance that those great features of Christianity upon which our Saviour so urgently insisted, such as self-denial, humility, disregard for wealth, ease, comforts, honors &c, should be embodied in the lives of those that preach the gospel. — It is not enough to be conscious of possessing those characteristics; the manifestation of them to those we preach to, is a great exigency of the gospel, set forth by our Lord in language most unequivocal. The plea that some superiority of position is needed for the sake of influence, however specious, must be illusive, because no value is set upon it in the gospel.

It is of great importance that there should be an exhibition of faith in Christ. Not simply that there should be faith; but that there should be given the most decided & undeniable proofs of it by the preacher of the gospel; and these proofs should be of a character suited to the peculiar condition of those he addresses. This principle of faith should be embodied in his life. It was wonderfully exhibited by the apostles. There was that in their lives which forced upon all beholders the conviction that they were living by the faith of the Son of God.

I am at a loss to see how by any possibility, living as I now do, I can fairly exhibit these things to the mass of those I preach to. The house I live in, the servants that wait upon me, the food prepared for me, and numberless other particulars hinder them from discovering in my life the characteristics mentioned. I may manifest them to others, but not to the heathen. They will not discover self-denial in my conduct, perhaps not even disinterestedness, so long as I occupy a position which they regard as superior to theirs in worldly advantages.

It will perhaps be said that these remarks are grounded upon

ignorance of the native character. Their respect for us is based entirely upon our superior social position; and if we bring ourselves down to their level, the only result will be that they will cast off restraint, and express in their conduct the feelings of aversion and hatred they entertain for the gospel. I would say in reply that the question of native character has nothing to do with the question of my duty. Christ knew the character of all men. He knew that the manifestation of self-denial, faith in him, disregard of worldly possessions, repentance, humility, would be the poorest recommendations to his disciples in the sight of the world; nevertheless, he commanded these things. My view is this, that by a life favorable to the exhibition of these things, I shall enjoy a larger measure of his favor, and may expect a more decided display of his power in connection with my preaching. This is my one ground of confidence. My faith is altogether in Christ & not at all in the life which I propose leading.

The question has been with me, What is my duty, — rather than, What is the duty of Missionaries. It has seemed to me that my position was in some respects a peculiar one, and that a line of conduct might be proper for me which would not be for others, and vice versa. — And I am not at this time discussing the duty of others, but simply what I conceive to be my own.

From what I have written, dear brethren, you may gather that I propose with your consent adopting a style of life calculated to exhibit to the heathen — self-denial and indifference to the world, — in other ~~words~~ words, a life of poverty.

Furthermore I have concluded to renounce from this day the salary which I have hitherto received, and to support myself in some way, other than by the gospel. I do this upon the ground of expediency; it seems to me the end I have in view may be more perfectly attained in this way. ~~than in any~~ Expedient for myself I say; I have no thought of deciding for others. I plead in this the example of Paul: Peter met a sound conscience condemnation by the gospel; but Paul attached so much importance to a contrary course, that he declared he would sooner die than surrender it. — I suppose that in order to obtain the means of subsistence, it will only be necessary for me to devote a few hours daily to secular business.

It is with pain I submit these views to you, because I know they do not correspond with your own. Indeed the greatness of this trial is more than I can express. The trial I refer to is in adopting a course that may meet with the disapprobation of those I love and respect, but the rest is light and bearable.

That the Lord Jesus Christ our common Saviour & Master, may guide both you and me, and cause all that we do to work together for the advancement of his kingdom is the prayer of your affectionate brother & co-laborer George Bowen

Foundations of Letters by
Mrs. Katherine Anna Miller.

From Rev. Geo. Bowen
to the Am. Mission in Bombay

Feb. 1, 1849

The Sabbath-school Teacher to his Scholars
On Prayer, and especially on Lords Prayer
Matthew 6th. 5–13 vs

This is now the 4th Sabbath that it has been our privilege, and I hope it has also been to our profit to give attention to that portion of the Gospel which is called Christ's Sermon on the Mount; and I have done my best to make you understand, not only the meaning of our Lords words, but also to open your minds to see and to comprehend this wisdom and lovely, unloveliness; for in truth we have in these our Lords divine teachings, that which if obeyed and followed by all, would soon transform this world of trouble and sorrow into a paradise of happiness.

And now, we have this day been reading over and trying to understand what our Lord says in this his Sermon on the Mount on the subject of prayer; and I wish you to observe that he does not here tell us in so many words to pray; and it is because prayer was instituted by God himself from the beginning, and this, all those to whom Christ then spoke, or now speaks by his Gospel are expected to know. He does not therefore begin by saying "pray thou," but "when thou prayest" be not as the hypocrites who make long prayers in public places to be seen of men. Do not thou so — pray not for the eye and ear of men; but let thy heart speak to the ear of God, and whether thou shalt utter words or not, he will hear; for he knows every secret thought, and abhors the prayer of the lips which comes not from the heart. But the prayer that thou shalt make in faith and truth, he will not only hear, (but as it is said in the 6th verse) "will reward thee openly." And is not this a very wonderful thing? — that God should not only hear and grant our requests, but should also reward us for asking? Do you not think then that we have reason to fear his displeasure if we disregard such gracious commands and promises by refusing, or neglecting to pray to him? Surely we have —

After informing us what true prayer is, our Lord goes on to teach us what things we ought to ask for, and the order in which our requests should be made, by giving us that beautiful model, or pattern which we call the Lords Prayer. It is clear that he does not intend we should always use these same words and no others, for our wants and our circumstances are ever changing, as he also knew so that the same words could not always apply to our case; and besides this, we know that our Lord and his disciples did sometimes pray with other words.

By this model, or form of prayer, we learn that the honor of God, the accomplishment of his will, and our own spiritual good, should first and chiefly engage our thoughts and desires, and that we should limit our requests for the wants of the body to the simple asking of needful food for one day; and we are taught to begin with these sweet and familiar words, Our Father — and by using the plural our and not the singular my, we learn that when in a previous verse our Lord enjoins secret prayer, he does not mean to forbid that which is social.

We are here told to call God our Father — and this shows that he owns us for his children — does it not? And when we repeat the words should not this thought

fill our hearts with confidence and love! Then follows, "Which art in heaven" — and our thoughts, before reposing so sweetly on Him as our kind and loving parent, are now lifted up to contemplate and adore the great and mighty God who created all things by his word, and who can as easily and as quickly uncreate them again, bringing them back to the Nothing which was before. And so these opening words of our Lord's prayer inspire in us feelings of a mingled character — namely, confidence and love to God in that he is our Father, and reverence and awe in that he is in Heaven — bringing us down to the remembrance that we are but dust, and our life but a span's length, and that he is the high and holy One that inhabited eternity. And upon this our hearts are ready to give expression to the next words — "Hallowed be thy name" — that is to say — let thy name be honored and held in reverence, and pronounced Holy —

It is now, that being filled with a deep sense of the love and majesty and holiness of God, we are ready to cry out "Thy Kingdom come" — And why not? — why should not God's Kingdom come? He is our Father and our Maker and he is of right our King — All things are his and it is most fitting that he should reign over his own — And it is also reasonable, since we are his children that we should pray for the supreme reign of our Father — Thus desiring we shall earnestly add "Thy will be done on earth as it is in heaven" — And how do you suppose that is? How, is God's will done in heaven? It is God's will that all creatures which he has made should be happy; and that they honor, obey, and love him; for they could not otherwise be happy — In heaven all do this, and all are happy — The Angels are happy, and the Saints too, and every humble Christian that has died and gone there — They are all happy, and they know moreover that their happiness will continue forever. God loves them, and they all love God and one another — And if God's will were done on earth as it is in heaven, it would be just so here. There would then be no such thing as anger or envy — nor evil speaking — nor telling of lies — nor any other sin but all would love God supremely and each other as their own selves — And would not this be beautiful? Ought we not all to desire and to pray for it? And if we pray for it, and do not try to bring it about by doing what God commands us to do — and what Jesus has told us in this sermon on the Mount, shall we not be mocking God? And do you think he will hear our prayers? Surely he will not. — O remember then, and do not forget when you pray, to pray for this also, that God will help you to do all his will.

Next in order, we are to offer this little petition for ourselves. "Give us this day our daily bread" — Not bread for tomorrow or any other day, but only for today — And as it reads "give us", we infer that our prayers are not only to be offered daily, but socially — in the family — And although it may seem at first thought a small matter that we here ask for, it is in truth not so — being indeed our life — for without daily food we could not live.
God is good, and considers the wants of all his creatures — And we are told in his own holy book, the Bible, that he feedeth the young ravens when they cry unto him. Perhaps he would not feed them unless they cried unto him — And if we also refuse to cry unto him in prayer, he may forget to feed us.

A sense of want makes us cry "Give", and when we feel the burden of our sins heavy upon us, it is "forgive". And this burden we all ought to feel, for we are all guilty of sin and should call upon God in the language of this prayer. "Forgive us our debts" — Do we then owe God? Yes indeed — we owe him an immense debt — more than we could ever pay, if the whole world were ours, and all its mountains were made of gold. We owe him for every sin committed — for every wicked thought — for every mis-use of his gifts — for every hour of time mis-spent. And this debt is growing large and large every day of our lives, and will go on increasing till God shall call us to a settlement at the judgment day — unless we go betimes to Christ and make him our friend. He laid down his life and suffered the agonies of the Cross, on purpose to procure for every one of us a discharge from this great debt — and he has an acquittance in full which he is willing to give to whosoever will ask him, provided such shall repent and forsake their sins. We are not however, according to our Lords teaching, to ask God to forgive us except we also are willing to forgive, but when we pray, forgive us our debts we must add As we forgive our debtors — and we learn from this, that we are not even so much as to pray God to be forgiven, if we are not prepared to forgive all who may have offended us or done us harm. We are to take the word debtors, as it is here used, to mean such as we are angry with, or against whom we have any grude, or think that we have cause of offence, and not such as owe us money — But these also, are doubtless to be forgiven, when they cannot pay what they owe. Remember therefore that if we do not from our hearts forgive all, God will not hear our prayer, except it be in anger.

Our blessed Lord well knew what poor weak creatures we are, and how liable to fall into sin through temptation, and he therefore warns us of this danger by instructing us to pray "Lead us not into temptation, but deliver us from evil." By this we are understood to pray to God that he will save us from whatsoever may be the occasion or cause of our committing sin, and that he will deliver us from the power of Satan, who is the evil one, here meant by the word evil — and if we so pray we ought carefully to avoid joining any company, or going to any place, or reading any book, or doing any other thing which we have reason to fear may lead us to sin, & especially, to break any of Gods commandments.

If we attend to the closing words of our Lords prayer, the doxology as it is called we shall know that God is able to perform all that we ask of him; and not only so, but that this will promote his own glory — "For thine is the Kingdom and the Power and the Glory" — And his glory will be abundantly manifest to all on earth and all in heaven when, by the means which he has appointed in Jesus Christ — namely the preaching of the Gospel, and the prayers and ministration of Christs followers, the whole world shall be converted unto him, and all sin and sorrow shall vanish away — and his glory shall endure "For ever" Amen — So let it be

B. S. Teacher to his scholars
on the Fast Prayer

Aug. 13, 1871

LONDON
A
13
72

Miss Mathilde S. Somers
48 West Washington Place
New York
U.S.

My dear Harriet & Kate

Just a few lines

I need you to tell me

about Frank's disappearance —

I am written anxiously for your

next letter. I have not had the

impression that Frank has been altog-

ether unstyled with you. From early

years the contrary has been his great

failing; and he never cared for any

society which would meet your

disapproval. Does he gamble, I

wonder? This intemperance is yet

with by some shocking fortune,

disposes a man to yield to the

temptation of gambling.

[We had a wonderful gathering
in the middle of us, blessing the
preaching of Mr Taylor, and we
have seen things too like of which
some never seen before. Among
my own friends, some have been
promptly converted, and others
who may or may not have been
christians have got a new life.
Mr Taylor preaches the very Gospel
I delight in, fullness of grace and
fullness of consecration, making
new upon all sin with the power
of God. What we have seen is
probably but the very beginning.

His arm is stretched up by God's grace a witnessing, working church. Mr. P. has had two or more meetings daily, the every morning lasting sometimes four hours.] Two daughters of the late Mr. Cassidy of the missionary so often mentioned in my letters for 18 years past stood up last evening as seekers. Mr. Forde also came forward about his grace age, and upwards of a dozen some years backsliden declared by the Holy Spirit and Cassidy came to him & talked & prayed with him; and with great emotion Mr. Forde prayed for the conversion of his sister

orphan girls. Upon the morrow
closed the cities (about 13 or so)
stood up, testifying that the Lord forms
the Land. Marbles family has been
wonderfully blessed. Indeed, the
work appears to go forward
the family. — Mr. P. has for three years
been preaching in England; and will
be warmer work in the Am. Miss. Chapel
preaching through an interpreter. ÷

I hope to hear from you in a day or
two, & know that the Lord is carrying you
through the winter

Commend affectionately both
Geo. Dawson.

Downing Dec. 23/71

Mr. Paul Latta the Son of God hath life
as many as not born of them can be power
authority to be the sons of God & daughters.

2nd 27/72

My dear Harriet & Kate

It is not Monday, but it is a holiday (Thanksgiving for the recovery of the Prince of Wales) and I have a leisure and might as well be writing to you.

My last letter will have told you something of the blessed work that has been going on here in connection with Mr. Taylor's preaching. The work is going on steadily, not with great demonstration, but steadily & surely. Souls are saved every day, and the converts are being built up in love and faith, and learning to work for Christ. The converts persecuted by the churches here, have had the effect of getting Mr. Taylor upon a new track, the formation of a methodist church.

which will keep him in Boston some time. Meanwhile he labors as usual, engaged 4 days in the week. Some 8 or 10 fellow-laborers have been formed, by one of which I have charge. There are nearly 30. in my band.

You remember Mr. Baker and his daughter who were in New York, and received so much kindness from you. They mourn their loss in sin of late years; only the daughter was received as a bad man, an infidel, an infidel, who was often a terror to his family. Mr. Baker & his daughter attended up as earlier two months ago in one of the meetings. Mr. Taylor started to commence a series of meetings in Mr. Gray's house. Mr. Baker, Mr. Gray & his wife, Mr. Olipharant & his wife (the other daughter) and, I hope, William Baker Bishop have all received the

Lord. You cannot conceive of a greater transformation than is witnessed in that family. Mr. Parker had a sister of intemperate habits, & Mr. Sommerville, the bride in the bazaar among the Natives, spending every price she could get on liquor, walking about the streets in a shocking state. Her husband left her 15 years ago, being unable to live with her. He had a sum of money for the woman, but had to keep it for years, there being no means of helping her, while she was so horribly addicted to drink. She was converted through the Taylor's preaching, and has now no desire for drink whatever. She belongs to my band. — Here are the cases of conversion as striking. — God's providence seems to be leading Mr Taylor in the English-speaking stratum

of the population, but Mr. T. says this is preparatory work, believing that when a sufficient number of effective church has been raised up, the Mohammedans will be impressed and drawn. Come & think he is right. They need to be made to see that Christ is really risen and at the right hand of Majesty, and is giving gifts to men.

The Magens left on Saturday last the 24th. You will probably be seeing them before they sail in N. York.

Your last letter was distressing. Just as we need to get correct views of our own needs before we can get them relieved, so it seems to be necessary to have an intelligent view of the necessities of those for whom we pray. I am glad therefore that you are getting more correct views of them. On the 3d inst. I had an opening occasion

I prayed for him. I thought of how much I had had to do with the money that his life took. When a boy he looked up to me as an elder brother who had lost sheltering and thought and formed out, and he saw me an infidel. I am thankful any other has partially given the bad direction to his life, and his ruin more is a sense myself. I went into Christian thoroughly, identified myself with him made his sins my own, repented of them, made his need mine and believed for him; my sermon to the multitude before the throne of God and of good gave my life for my brother. Was it so, or was this merely delusion on my?

It is very sad to think of Frank Stimpson passing away so early. May the grace of the Lord abound in him before he departs. He does love compel and

sustain the mother. — I am lately a Mr. and Mrs. Wyckoff of New York, elderly people who had been paying a visit to their son, a Missionary at Allahabad.

The great thing that I have been taught in these months is the power and importance of the word 'now' in addressing sinners. Men naturally have the idea that to get right with God is a gigantic work requiring long-continued, assiduous conflict; and it seems to them with the force of a new revelation when they see that they may now, at once, get into amity with God and get from Him all the help they need to overcome sin. The great point, in addressing people, as I see, is to get them now make a full surrender to God, give up all self-justification, acknowledge the truth of what God says about them, consent to be loyal, to let his will be from now on law of

your own? Will you now receive Christ as he is offered, in all his fulness, upon the testimony of God's word, as your own Saviour, Physician, Leader, Friend and Lord; receive him for all the needs of your soul? The Gospel preached is every creature, is a declaration of God's readiness to save, and an invitation from God to every sinner to come and take the water of life; this proves the idea that God will keep the sinner waiting a moment, when the entire surrender of himself and the reception of Christ by faith take place. He now follows instantly upon yours, and he sends forth the Spirit of adoption into your heart, witnessing with your spirit that you are a child of God. The surrender of sinner involves faith, and the faith involves the surrender. The submission or resigning oneself, the activity

for any good, and take Christ as an spotless
virgin upon him for all his strength, under
Heavy as his will. It has a wonderful
effect upon men, to learn that they may
thus entrust by and believing, receive
divine illustration, as carried from God
assuring them of their acceptance; that
the acquitted Christ actually communicates to the prisoner. Letting him feel
Dear Harriet and Kate, try these principles
and see if the Holy Spirit will not use
them for the conversion of thousands.
But preaching them on yourselves, and
see whether you are thus concealed, thus
believing, thus acquitted; then go forth
with a glad heart and see what God
will accomplish by you. Ever & prayer

Please post the enclosed for Bahamas.
I do think I owed you some money for
Mr Saunders, please keep it and use it,
letting me know. Yours ever Boner
Bombay, March 4/72